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THE
TWO-FOLD COVENANT.

HENRY ACHENBACH.

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THE

Two-Fold Covenant

The secret of the Lord is with them that fear Him; and He will show them His covenant (Ps. 25:14).

HENRY ACHENBACH

Full redemption through the blood of the everlasting covenant.

By the word of the Lord....is the righteousness of God revealed from faith to faith (Rom. 1:16, 17).

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Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II. Peter 1:4).

So shall they fear the name of the Lord from the West, and His glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.

And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

As for me, this is my Covenant with them saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever (Isaiah 59:19-21).

The spirit promised to the Son (Isaiah 11:1, 2), is the same that is promised to us. Wisdom (Acts 2:2-4). Understanding (Rev. 1:10). Counsel (Rev. 4:1, 2). Might (Rev. 17:3-21:6. Knowledge (Rev. 21:10). Fear of the Lord (Rev. 22:1, 2).

Preface.

The object of what I have written is to put in form the manner in which the Holy Spirit has led me in the Sacred Scriptures. Giving me in part the Numerical Structure, how the numbers are formed in the Word, by the different epochs and periods in the History of the Church, both of the past, and of what is yet to be fulfilled. This plan was in the mind of God from the beginning of the world, for He worked according to this rule to bring forth the first pair in the Garden.

This was a mystery kept secret from the world; delivered only to the Patriarchs by tradition, until He made it manifest through the Scriptures of the Prophets, and commanded that it should be carried to the uttermost parts of the earth, so that all nations might become obedient to this faith, that through our obedience to this law of faith we might be brought to inherit the love of the Father and the righteousness of Christ, and come to the knowledge of the truth, having full salvation from sin wrought in us by the washing

of Regeneration and the renewing of the Holy Ghost, and be filled with all the fullness of God.

This is not the introduction of a new system of Religion, but a restoration of that doctrine of salvation that was delivered by God Himself to the Patriarchs and Prophets through which they were saved, and was taught by our Lord, and delivered to the primitive church, by Himself, of which He said: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (St. John 7:16, 17).

It is not a theory formulated by myself, nor by a convention of men of which I was one, but has been given to me by revelation in the manner in which I have set it forth. I can as truthfully say as did the Apostle Paul, that this Gospel of full salvation of which I have written is not after man, for I did not receive it from man, neither was I taught it, but by the revelation of Jesus Christ; for this has been lost to the Church, for by giving heed to seducing spirits, and doctrines of Devils, in the earlier centuries the Church departed from this form of faith (I. Tim. 4:1), and was resumed by the Protestant reformers only in a small degree of the first part, and because of this the Church has only a segment of the truth, and in the absence of this genuine and only true standard, men have assumed the

authority to call conventions, formulate doctrines after their own liking, and breed Sectarian Religions.

This doctrine was formulated by God Himself, and was delivered to the race, through the scriptures of the Prophets, and the teaching of His Son, and the writings of the Apostles, and the books so put in form as to make an unbroken chain of history of His dealings with the race through His Church; and so changed the current of events as to form Epochs, twelve in number, beginning with the leading of His people out of Egyptian bondage, and ending with the second appearing of Christ, when He shall judge the world in righteousness.

And thus forming a path through this period of time in which He leads us by His spirit, coming to us with increasing light at the beginning of each Epoch. It is written: The path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. 4:18), through which He teaches us the truth in twelve lessons, and so Christ, who is the tree of life, bears twelve manner of fruit. For as the current of events in each of the twelve Epochs differ one from the other, so the Holy Spirit also in each of the twelve effusions differs in His manifestations, in that He brings different truths to us each time.

It is broad enough to unite all the various

branches of the Church, Jews, Greek and Roman Catholic, and all the sects of the Protestants, and will bring full salvation to all who will assume it, and be exercised by this faith.

We did not print the Scripture texts, but invite a careful examination of each referred to, otherwise the subject would not be comprehended, and could not be read with profit.

FIRST CHAPTER

PART FIRST

The secret of the Lord is with them that fear Him, and He will show them His Covenant (Ps. 25 : 14). This Covenant embraces all the written word of God, both the Old and the New Testament Scriptures. It is in two parts. The first part begins with Moses, whom God made mediator, Heb. 9 : 18–22, and ends with Christ's appearing in the body. He was the fulfillment of what God had promised through Moses and the Prophets concerning His appearance on earth. Deut. 18 : 15–19 ; Job 19 : 25 ; Ps. 2 : 7 ; Isaiah 9 : 6, 7 ; Jeremiah 23 : 5, 6 ; Dan. 7 : 13 ; Micah 5 : 2 ; Zechariah 3 : 8 ; and Malachi 3 : 1, 2. It embraces all the books beginning with Exodus and includes the Gospels. This first part was sealed with the blood of beasts (Exodus 24 : 5–8 ; Heb. 9 : 18–22).

The second begins with the outpouring of the Holy Spirit on the day of Pentecost, and ends with the sixth measure (Rev. 22 : 1). Hence, embraces all the books from Acts to Revelations inclusive. The second part was sealed with the blood of Christ, who was appointed mediator of

this New Covenant (Matt. 26 : 28 ; Luke 22 : 20; Heb. 9 : 14, 15 ; 12 : 24 ; 13 : 20 ; I. John 1 : 7 ; Rev. 1 : 5 ; 5 : 9, and 12 : 11).

As the Old and New Testament Scriptures form one book ; so these two Covenants form a whole. It contains all the promises which God has made to man. This is the range and scope of faith admissible by the preaching of our Lord, and the writings of the Prophets and Apostles.

A revelation of all this is implied in the promise, which He has made to those who fear Him. This fear is not slavish, but filial. Slavish fear urges to unpleasant duty, because it dreads the final consequences of disobedience, and renders all the service distasteful. Persons under the dominion of such fear would have nothing to do with Christ and His Church, provided they knew how to otherwise escape the final punishment of the damned. Filial fear enables us to perform the same duties with delight and pleasure, with exactness and delicate care. To render all the service with purest motives, in accordance with the instructions given us in His Word ; in order that we may please Him, who is the object of our love, and with holy desire asks God for wisdom that will enable us to discern what is all the duty that is required of us, to the end that we may render ourselves teachable, so that God can show us this Covenant.

In the dispensation of the first Covenant there

are six epochs. The first epoch, in the history of the church of Israel, began with Moses leading the children of Israel out of the bondage in Egypt through the wilderness to the borders of Canaan. Time, forty years and includes the books of Exodus, Leviticus, Numbers and Deuteronomy.

The second epoch was ushered in by Joshua leading the children of Israel across the Jordon River into the promised land, and embraces all that period in which the church ruled by judges. Joshua being the first and Samuel the last (I. Samuel 7 : 15). Time, about three hundred and sixty years, a history of which is recorded in the books Joshua, Judges and Ruth, and ten chapters of First Samuel.

The third epoch embraced the reign of the kings. Beginning with Saul, the son of Kish, and ended with Zedekiah, who was carried captive to Babylon, with the last portion of the tribe of Judah (II. Chron. 36, Jer. 52). Time, about 500 years ; recorded in the books of I. Samuel from tenth chapter, II. Samuel, I. Kings, II. Kings, I. Chronicles and II. Chronicles.

The fourth epoch includes all that period from the carrying away into Babylon unto the preaching of John the Baptist. Time, about 620 years, and includes all the books from Ezra to Malachi inclusive.

The fifth epoch is that short period, about six

months, occupied by the preaching of John the Baptist.

The sixth epoch, the ministry of Christ, fills up the measure of the First Covenant. Time, three and one-half years, and is fully recorded in the books of Matthew, Mark, Luke, and John.

A New Covenant was promised through the prophet Jeremiah (chap. 31 : 31, 40). This Covenant has also six periods. The beginning of each is marked by an effusion of the Spirit.

The first begins with Acts 2 : 2–4.

The second with Revelations, first chapter and tenth verse.

The third with Revelations, fourth chapter first and second verses.

The fourth begins with Revelations, seventeenth chapter, third verse.

The fifth with Revelations, twenty-first chapter, tenth verse.

The sixth with Revelations, twenty-second chapter, first and second verses, and ends, Revelations, twenty-second chapter, sixteenth verse.

This gives us the key to the number twelve, which was signified in the gift of the twelve sons born to Jacob (Du. 32 : 8). By the twelve names in the Ephod, six in each (Exodus 28 : 6–14). By the twelve stones in the Breastplate (15–21). By the twelve stones taken from the river Jordon. By the twelve stones set in order in the midsf of Jordon by Joshua (Joshua 4 : 4–

10). By the twelve stones used by Elijah to erect the altar (I. Kings 18:31, 32). Almost invariably when the number twelve occurs in the Scriptures it represents the twelve eras which constitute the covenant.

There is leading through this entire Covenant, what the Scriptures term "a path" (Job 28:7, 8; Ps. 16:11; 17:4, 5; 25:4, 10; 65:11; 119:35; 139:3; Prov. 4:18, 26; 3:18; 5:6; Isa. 40:3; Heb. 12:13). This is the path that was trod by the Patriarchs Prophets and Apostles. Enoch walked with God three hundred years in this path, until he was led into that period in which Christ shall appear as Judge (Jude 14, 15). That period is now recorded (Rev. 20:10–15). Abraham was led out in it until he saw Christ's day, and was glad (John 8:56). Isaac and Jacob, being led in it, God made known to them things that should come to pass in the after ages. The writings of Moses cover all the space of this Covenant (Deut. 33:28; Rom. 10:16, 18). David was led in this path until he reached the sixth epoch, at which time he wrote the Psalms 2, 16, 17, 22, 40, 45, 68, 69 and 109, in which he foretold the coming of our Lord, His mission, His sufferings, His death, His resurrection and His ascension, and the punishment of the Jews for rejecting Him (Ps. 69). Also the awful calamity that would befall Judas and his posterity, because of His betraying Him (Ps. 109).

His writings speak of rivers that shall flow in the dispensation of the Second Covenant (Ps. 1 : 3 ; 36 : 8 ; 46 : 4). He also writes of the city of God (Ps. 46 : 4, and 87 : 3), now recorded Rev. twenty first chapter.

When Isaiah wrote the two last chapters of his book, in spirit, he had been led along this path, until he had reached the eleventh and twelfth Epochs (Rev. 21st and 22d chapters). He walked with God in this highway of Holiness until God had shown him His Covenant (Isaiah 65 : 17–25; 66 : 22 ; Rev. 21 : 1, 2). All the writings of the Apostles demonstrate that they had been led up through this path until they reached the period of Christ's second coming (Paul, I. Thess. 1–10; 5 : 23 ; Titus 2 : 13 ; Heb. 9 : 28 ; James 5 : 7, 8 ; I. Peter 1 : 13 ; I. John 3 : 1–3 ; Jude 24; Rev. 2 : 28 ; 22 : 4). We see His face when He gives us the morning star (Rev. 22 : 16 ; 2 : 28).

Under the dispensation of the Old Covenant there is an era termed by Scripture, The Wilderness. Also in the dispensation of the New Covenant there is a period composed of four eras, which the Scripture terms A Wilderness. It is an error to confound these two and try to make the Scripture appear to mean one thing. The first relates to the journey of the Church of Israel from Egypt to the land of Canaan (Ex. 18 : 5 ; 19 : 2 ; Deut. 1 : 31, 40 ; 2 : 1 ; 32 : 10 ; Ps. 78 :

17, 19; 95:8; 106:26; Heb. 3:9, 17). All this and much more Scripture language refers to the journey of the children of Israel during the forty years, as recorded in the books of Exodus, Leviticus, Numbers and Deuteronomy.

In the Second Covenant, the Wilderness period begins with the first Era. Isaiah 41:19 gives us the form of what constitutes the Wilderness. Each tree represents a measure of the Holy Spirit. The cedar tree represents the first measure. Given Acts 2:2–4. The shittah represents the second measure (Rev. 1:10). The myrtle tree represents the third measure (Rev. 4:1, 2). The oil tree represents the fourth measure (Rev. 17:3, running through to Rev. 21:6). The Prophet also uses the four rivers of Eden to illustrate the Wilderness period in the kingdom of the Son (Isaiah 51:3). That river that went out of Eden to water the Garden and parted into four heads represents the river of Grace, which began to be poured out on the day of Pentecost, and was divided into measures. Each river (Gen. 2:10–14) represents a measure of the spirit in the same order as the trees (Isaiah 30:23–26; 32:15, 16; 35:1, 5–7; 41:17, 18; 43:2; 44:3; Ezek. 47:1–5. Solomon's Songs 3:6 refers to those who are led out of this second or last Wilderness as described and enter the Garden (chap. 4:12, 15, 16; 8:13). Hosea 2:14–23 is treating of those who are led into this

second Wilderness, and through it into the vineyards (verse 22). The corn refers to Rev. 21:10; the vine to Rev. 22 : 1, 2; the oil to Rev. 22 : 16. Ezek. 20 : 35 refers to the second Wilderness, verse 36 refers to the Wilderness in the First Covenant.

I have called the attention of the reader to those passages of Scripture which make a distinction between the first and second Wilderness periods. Showing that the first Wilderness embraces the books of Exodus, Leviticus, Numbers and Deuteronomy. The second Wilderness embraces the Books from Acts to the 21st chapter of Revelations, sixth verse. It is important to know in what parts of the books they occur, in order that we may know in what stage of our religious experiences we enter each, and when we have passed through each.

After we have passed through the second Wilderness we are translated into the desert (Isaiah 41 : 19). The last two chapters of Revelations constitute what is known in Scripture terms as the desert.

The fir tree represents the fifth measure of the spirit (Rev. 21 : 10). The pine tree represents the beginning of the sixth measure (Rev. 22 : 1), and the box tree represents the end of the sixth measure (Rev. 22 : 16). These seven trees are of the evergreen variety, and signify, that as a new supply of foliage is given before the old falls

off, so in the gifts of the measures of the Spirit in the kingdom of the Son. The last given would remain active and effective until the succeeding one should be given.

The Lord has promised good things to those who pass through this second Wilderness into desert (Isaiah 35 : 1, 6 ; 40 : 1–8 ; 41 : 18 ; 43 : 19–21 ; 51 : 3. Here He promises to make the desert as the Garden of the Lord. While Adam was in the Garden alone, the Lord caused all the animal creation to pass before him, and knowledge was given him to discern the nature of each species. Hence, he rightly named them (Gen. 2 : 19, 20). This the Prophet takes to illustrate the knowledge given us when we receive the fifth measure (Rev. 21 : 10). Afterward he caused a deep sleep to fall upon Adam, and when he awoke his bride was beside him (Gen. 2 : 21–23). This represents what we receive when passing that river (Rev. 22 : 1). We are then His bride when He gives us the morning star (Rev. 22:16). Thus the second chapter of Genesis, with its rivers, etc., is a type of the New Covenant.

At the beginning or entrance of each of these twelve epochs there is what the Scripture terms "a gate". Every several gate is of one pearl (Rev. 21 : 21 ; Ps. 118 : 19, 20 ; Prov. 8 : 34; Isaiah 26 : 2 ; Matthew 7 : 13, 14; Luke 13 : 24 ; Rev. 22 : 14). Hence, the words of our Saviour : "Knock, and it shall be opened unto you,"

meaning that we shall continue in prayer until we receive. Anyone who is being led in this path leading through this Covenant will encounter those gates—twelve in number. But if the Commandments are kept, we will always sustain right relations to God and He will continue to open the gates until we reach the city (Rev. 21) and eat of the tree of life. Isaiah 60 : 18 promises that these gates shall be called Praise, and indeed such they are, for as we enter each of those gates, our mouth is filled with laughter, and our tongue utters praises to God. Is not this demonstrated in the experience of every newly-converted soul? How quickly does the countenance change from expressions of grief to that of joy, and the tongue begins to give praise at the entrance of the Spirit as a comforter. How much more then shall we not find this true when these several gates are opened to us. As we continue our journey in the path of the just, which is as a shining light, that shineth more and more unto the perfect day (Prov. 4 : 18).

We have given a brief explanation of what constitutes the Covenant. It is the promises of God to man as we find them in the written Word; that its extent embraces all the books, both the Old and New Testament Scriptures, that those promises relate to spiritual gifts to be received while we are in the body (Deut. 29 : 29 ; I. John 3 : 2). It doth not yet appear what we shall be ;

that is, in the world to be possessed by us after we leave this present world; nor is the appearing or Christ referred to there to take place in the next world, but while we are living in this present world. Everyone who has hope of this appearing purifies himself even as Jesus was pure, and when this is accomplished, then He will appear to us. Otherwise, how could we know that this work is complete; and if He be not able to bring us to His standard, then He mocks us with His words. See Luke 6 : 40 ; Matt. 10: 24, 25 ; John 15 : 20. Now when He has revealed all His Covenant, both the old and new, then we have been made pure as He is pure. Then He has brought us to His standard. Then we are His brother (Ps. 22 : 22, 25; Heb. 2 : 11, 12; 10: 10, 14). Jesus, Himself, professed no higher state than sanctification (John 10 : 36) and said the law of God was within His heart (Ps. 40:8). According to Scripture it would be impossible for entire sanctification to have been wrought without the New Covenant being fulfilled in us ; for that implies that the law of God be written upon our heart and placed in our mind (Jer. 31 : 31, 40; Heb. 10 : 16–18).

This New Covenant was ushered in at the expiration of the Old (Heb. 8 : 13; 10 : 9). He that said, "Lo, I come," was Christ, who took away the first and established the second. And this New Covenant is not a will-o'wisp in the air

floating to and fro; but is a standard raised up by the Spirit of the living God (Isaiah 59:19). The enemy came in like a flood and removed Christ from off the earth, who was given to be as an ensign (Isaiah 11:10), after which the Spirit of the Lord did lift up a standard, and this standard is found in the New Testament. Beginning with the outpouring of the Spirit on the day of Pentecost, and ending with the sixth measure (Rev. 22:1). This forms the New Covenant. Now, if this standard is too high for men to realize, how is it that the Apostle John received it and said, "Blessed are they who hear the words of this prophecy, and keep the things that are written therein (Rev. 1:3)? He was commanded not to seal the prophecy of the book. If the time was at hand then for men to understand it (Rev. 22:10), why not now? If He cannot write His law on our hearts, and place them in our minds, and by so doing show us His Covenant, then, why should He make promise to us that He would show His Covenant to them who fear Him? But do such as leave His Covenant, and turn aside to lies, possess this fear to which He refers (Ps. 25:14)? A part of His Covenant is that we take hold of His Covenant (Isaiah 56:4–7); and after having taken hold of it, we must continue in it (I. Tim. 4:16) until He has led us to His Holy mountain.

This filial fear enables us to comply with this

condition, for that is our part to perform. The first thing for us to do, in order that we may take hold of His Covenant, is to believe that all Scripture, both the Old and New, is given by inspiration of God, and is sufficient for doctrine, reproof, correction and instruction in righteousness (II. Tim. 3 : 16, 17 ; II. Peter 1 : 19–21). Then take heed to what it says; for if the faith concerning the Word be not strong enough to set us to a prayerful search, then it avails us nothing. For how shall we know what to believe or what to practice, if we do not study this Word? That is, faith comes by hearing what God has said in His Word (Rom. 10 : 17). And how shall we know, unless we search ; and if we read with a desire to learn, and do not understand its meaning, then we next believe that the Holy Spirit was given to open our understanding. There is not anything written that He cannot make plain (Prov. 8 : 8, 9; John 14 : 26 ; 16 : 13–15). That is, the Old Testament Scriptures given by the Father, have been given to the Son ; and as the Spirit of truth guides us into all truth, He explains to us the meaning of the Old as well as the New. Now, if we believe this, then we rely on the Spirit to teach us. In doing this, we render ourselves teachable by a continual searching after the truth, and asking God for wisdom to understand the truth. This Scripture, as we come to understand it, makes us wise unto sal-

vation. A knowledge of the truth is the wisdom He gives.

PART SECOND.

It is important that we know ourself. Our being is composed of seven parts: the spirit, the soul, the body of five senses, namely: sight, hearing, speech, taste and the organs of propagation, the bone structure, the flesh, its ligaments, muscular tissue, etc., the great nerve system, and the blood. These seven constitute a man. In the fall, this entire being underwent a change, called death (Gen. 2:17). That is, the righteousness of God, that possessed these seven parts, was withdrawn from our first parents because of their disobedience; and, in its stead, Satanic principles were inserted by which they knew evil. Those evil principles are hereditary. They manifested themselves in Cain, the first-born child. Notwithstanding his offspring was swept off of the face of the earth in the deluge, this law of sin and death has been transmitted through the lineage of Seth; hence, has been perpetuated, and will continue to be until the end of the race, which will terminate with the destruction of the earth by fire. This law of evil has manifested itself in the life of every man born of woman, except Jesus.

And because of this indwelling evil, God gave to man a law, through which he might come to know what God knew is evil. For by this law

of God is the knowledge of sin. These Satanic principles within us are contrary to the righteousness of God, as expressed in His Holy Law. They are not subject to it, neither indeed can they be. Therefore, they must be exterminated, and God's righteousness, that constituted Adam's holiness before the fall, must be implanted in their stead. Hence, our Lord said we must hate those Satanic principles called our life (Luke 14: 26 and 17:33), and not retain them, but cooperate with Him until they are destroyed, and as they are destroyed, the righteousness of God that is in Christ is imparted to us, and forms a new life in us, which is termed the righteousness of Christ. So Christ is made of God unto us wisdom, righteousness, sanctification and redemption. When all this is accomplished, the life of self is destroyed—all boisterous profession ceases, and we glory only in the Lord. See I. Cor. 1:30, 31. The Apostle Paul terms this putting off the old man, which is corrupt, "being renewed in knowledge," and putting on the new man, of which Christ is our model (Eph. 4:22, 23, 24).

Jesus in His manhood was entirely free from these Satanic principles, called sin and death, which came from the prince of this world (John 16:11; Eph. 2:2). Judgment was committed to Him, for He, being a man without them, is the only one capable of judging, when a man

who is possessed of them, is entirely delivered from them.

This law of sin and death within us revolts against the righteous law of God, and causes us to transgress it, even contrary to our better judgment. Every such transgression is sin. This need not manifest itself in outward acts to constitute sin. God looks within, and finds guilt and corruption in the heart (Matt 5:22, 23, 24, 27, 28; I. John 3:15). All such acts in the heart is sin against God only. But when it has conceived and manifested itself in outward acts, then we sin against our brother also.

God's Covenant with man is, that if we on our part take hold of His Covenant and comply with all the conditions; that is, if we perform our part of the contract, He will resurrect us out of that death that has come to us through the fall of our first parents, and restore to us the righteousnes of God that was in Christ in the days of His sojourn in the flesh. He, in that holy state, not only holy because he was not possessed of this inbred sin, but because He also was possessed of the righteousness of God that was delivered to our first parents, was the second Adam, and so He became our head and representative of what a man is, who has been delivered from sin and has put on the life of Christ.

If we make lies our refuge, and say that our fathers ate sour grapes and have set our teeth

on edge, and therefore we are not responsible, we deceive ourselves and remain in our sin, and are lost forever (Ezek. 28 : 2, 3, 4 ; John 15 : 22).

Since Jesus came and preached to us this great salvation from this sin life within, and manifested the righteous life, both by His purity and conduct and shed his blood, that through it we might be cleansed from all sin (I. John 1 : 7, 9 ; Rev. 1 : 5). We have, now, no cloak for our sin. Therefore, if now we fail to comply with the conditions, and make use of the provisions, and stop short from having this work completed in us, we must abide the consequences.

For our encouragement we must consider that Jesus did not take upon Himself the nature of angels, who were free from this body of sin, but we trace His lineage back to Adam our federal head (Luke 3 : 23–38). Therefore, He is our brother in the flesh, by virtue of His having come into the world through the same lineage of which we are a part.

While in the immaculate conception, the Holy Spirit became a nucleus around which the body was formed. In that sense He has pre-eminence over us, and is the only begotten Son of the Father. Nevertheless His body was formed in the womb of His mother and was bone of her bone and flesh of her flesh. He was born into the world through the natural course of propagation, the same as we are. If we go back and

examine the lineage through which He came, beginning with Abraham, we find that each character, presented to us through the sacred history, manifested this indwelling sin life by outward acts of transgression. Some were given to lies, others to defrauding their brother.

David, who in a twofold sense represented Him in that he was both Prophet and King, brought disruption into a family through adultery and murder. Neither was His lineage entirely confined to the offspring of Abraham. Judah, Jacob's son, married a Canaanitish woman. Tamar, the mother of Pharez, was not a Jewess. Ruth, the great-grandmother of David, was the offspring of Lot, a daughter of Moab. Solomon's mother was a Hittite and guilty of lewdness. We call attention to these facts to prove that the lineage through which He came was not a sinless one. He overcame this hereditary evil, and has made provision for us to do the same.

We err if we set up a plea that our environments surpass His. He was born into this world and reared in poverty, and labored with His own hands in the use of carpenter tools to maintain Himself and a widowed mother. His associations doubtless were not of a refined character. The people of Nazareth, the town in which He was reared, were largely mongrel, and of a low type. They must have been very wicked, according to the estimate of Nathaniel, who seems

to have been acquainted with their habits; and therefore questioned the judgment of Philip as to Jesus being the Messiah, promised through Moses and the Prophets (John 1:45, 46), He was a man of sorrows and acquainted with grief; despised and rejected of men (Isaiah 53:3). Treated by his fellow churchmen as a heretic and imposter, a vagabond, ostracized from society, yet He overcame all these environments and His whole life reflected a spotless purity. Now how did He overcome? Doubless, by the Father giving Him the six effusions of the Spirit in the order in which they were promised to Him by the Father (Isaiah 11:2). The first four during His life of seclusion in Nazareth, from boyhood to the thirtieth year of His age. This accounts for the wisdom He displayed in His questions and answers before the elders of the Jewish Church at the age of twelve. The last two effusions, as recorded in Matthew 3:15, 16, 17; Luke 3:21, 22, when He was baptized by John. Also when He was on the Mount of Transfiguration (Matt. 17:1–8; Mark 9:1–8; Luke 9:28–36). He knew within Himself that He was the promised Messiah. Being a Scripture student, He came to know that these six effusions of the Spirit had been promised to Him, and believed He would have them given to Him. Hence He performed His part in the exercise of faith and prayer, and thus secured them to Him-

self. These six effusions came upon His human nature and made Him what He was as a man. The same that enabled Him so nobly to overcome, is promised to us by the Father. See Isaiah 59 : 21 and 44 : 3.

At the proper stage in our translation from the Adamic sin life to the life of Christ, we become His seed and are heirs to those promises, as I shall endeavor to set forth in their proper order. When we have received them, we shall have purified ourselves even as He is pure. We shall see Him, for He will reveal Himself to us and show us that He has made us like Himself (I. John 3 : 1, 2, 3 ; Matt. 10 : 24, 25 ; Luke 6 : 40 ; John 13 : 16 and 15 : 20).

Anyone who prefers cleanliness to filthiness, purity to impurity, holiness to sinfulness, life to death, love to hate, joy to sadness, peace to unrest, Christ to Satan, Eternal life to everlasting banishment from the presence of His glory, will most heartily co-operate with Him to secure them to Himself.

PART THIRD.

We herewith briefly set forth the threefold kingdom of the Father, Son and Spirit in the order in which they occur, of which Abraham, Isaac and Jacob were representatives. Each in their order as we shall show. Hence, God announced Himself in the person of the Trinity in the use of those three characters to Moses, and

as a memorial to all generations following (Ex. 3 : 15). In the exposition of the kingdom of the Father and Son we shall use the names of those men who represent the stages of development in each. In the exposition of the Spirit kingdom we shall use the various effusions of the Spirit in the order in which they occur, to show the increasing light unto the perfect day.

God called Abram, who was a representative character of obedient faith. Because he believed God it was accounted to him for righteousness (Rom. 4 : 3). Because of this faith the Lord changed his name to Abraham, saying: "for a father of many nations have I made thee" (Gen. 17 : 5). Then follow, Isaac, Jacob, Joseph, Ephraim, Manasseh—the book of Genesis closes with all the posterity of Abraham by his wife, Sarah. In Egypt they multiply rapidly, and in a few centuries they number a large multitude. God hears their cry for deliverance from this bondage and sends Moses to be their leader, through whom He led them out of bondage, through the wilderness to the promised land. This constitutes the Father's kingdom. Of all the six hundred and three thousand, five hundred and fifty that were numbered at Sinai, who came out of Egypt, only two, Caleb and Joshua, entered the promised land. So that the church, as it was on the banks of Jordon at the time Moses died (Deut. 34 : 5–8) was a new church,

composed of those who were too young for war when they left Egypt, and those who were born while on their journey. All who were numbered, perished, because of their unbelief.

This new church coming out of Egypt into Canaan, represents our first stage of divine life in the dispensation of the Spirit. What happened to them was for our example (I. Cor. 10: 6, 11), and is the beginning of the kingdom of the Son. Moses, their leader, the first character; Joshua, the second; David, the third; Elijah, who represents our translation into the new earth, fourth; John Baptist, fifth; Christ, the sixth; the Apostles in the book of Acts, who received the Holy Spirit on the day of Pentecost, seventh; constitutes the kingom of the Son, and is a complete pattern for us, who are now in the kingdom of the Spirit.

This third and last kingdom began to be formed by those who were converted by Peter preaching on the day of Pentecost (Acts 2:41), and all who since have received the Spirit, bearing witness with our spirit, are in this spiritual kingdom.

The Holy Spirit, as given to John the Apostle on the day of Pentecost, and the six measures given him on the isle of Patmos, as recorded in the book of Revelations, namely, 1:10; 4:1, 2; 17:3; 21:10; 22:1, 2; 22:16, constitute the kingdom of the Spirit. This is the standard set

up by the Spirit as foretold by the prophet Isaiah, 59 : 19. These seven measures are the seven spirits of God (Rev. 1 : 4).

This third kingdom is our inheritance. Every one who is born of the Spirit is an heir to this kingdom. If they will allow themselves to be led by Him, He will lead them to the end, namely, the Morning Star (Rev. 22 : 16). This is that kingdom of heaven announced by John Baptist and our Lord, who said it was at hand (Matt. 3 : 2; 4 : 17). It is the new Covenant in which God writes His law upon our hearts and places it in our minds (Jer. 31 : 31, 40). Power is given to Christ to fulfill all the promises made in this Covenant. The copious outpouring of the Holy Spirit on the day of Pentecost upon the Apostles, was far superior to what we receive now at our conversion, and is illustrated by what Ezekiel saw (47 : 3–5), each time considerably increased until the fourth is an entire emersion (Isaiah 54 : 9; Luke 17 : 26, 27). This kingdom is taken by much patient prayer and faith, and is what the apostle Paul terms the great salvation, spoken by our Lord (Heb. 2 : 3). The Apostles were the seed of Christ, and we are His seed's seed (Isaiah 59 : 21). They had it given to them and the promises are to us, if we believe their word (John 17 : 20). The apostle Paul was made a pattern for us (I. Tim. 1 : 16). The faith that takes this kingdom is what was delivered to the

saints of the primitive church, and is what the apostles taught in their epistles.

I shall endeavor in simplicity to explain the process of our new creation.

First measure, Acts 2 : 2–4. The work is confined to our spirit.

Second measure, Rev. 1 : 10. It reaches the soul.

Third measure, Rev. 4 : 1, 2. It reaches the body of senses; voices touch the tongue, thunderings touch the hearing, lightnings touch the eyes, earthquakes touch the loins (Ezek. 47 : 4, last clause), hail touches the taste. This is the word of the Lord coming to us (Jer. 15 : 16). All these three parts, spirit, soul, and body of senses, are God given, and so eternal. When the Holy Spirit has acted upon these several parts, then our Father's name is written on our forehead (Rev. 14 : 1). In these five manifestations of the Spirit in this third measure He comes to us t intervals, and each is clearly discerned by t\e impressions made (recorded Rev. 11:19; 16:18).

The fourth measure, Rev. 17 : 3, is our translation into the new earth. Rev. 21 : 1 is the first voice of the spirit. Rev. 21 : 2 is the second voice. Rev. 21 : 3 is the third voice. See Isa. 66 : 6, 7. We now have ten manifestations and come to a birth. This work is upon the bones and marrow (Prov. 3 : 8 ; Isa. 66 : 14).

The fifth measure, Rev. 21 : 10, is the baptism

of fire (Isa. 66:15, 16; Zech. 13:8. 9). This comes upon our flesh (Isa. 40:5–8; Luke 17:28–30).

The sixth measure permeates the nerve system; hence, it is termed living waters (Ezek. 47:9; Joel 3:18; Zech. 14:8; Rev. 22:1).

The seventh measure reaches the blood (Joel 3:21; Heb. 12:4; Isa. 4:4).

These thirteen manifestations of the Spirit permeate the entire being, and destroy the Adamic sin life, and infuse in their stead the life of Christ. This the Scriptures term Salvation (Heb. 9:28). Eternal life by our Lord (John 17:2), born of God (I. John 3:9; 5:18). We are then a son (John 1:12, 13; Rev. 21:7).

SECOND CHAPTER

PART FIRST.

I shall now endeavor to explain how He shows us His Covenant. Where in the Scriptures He begins to teach us what course He pursues, in order to make this revelation to us. While it is already in form and the measures and numbers already given, that show its extent; and the written Word, both Old and New, treat of it. Nevertheless, it still remains a secret of the Lord, and only to those who fear Him does He impart this secret.

This law of sin and death within us has penetrated our entire being, and causes us to transgress God's law, and so we sin. This is held in check by the vo'ition of our will. Where loose reign is given to it, our outward transgressions are more numerous than if they are kept in subjection to our will. The longer we remain in this state of rebellion, the more numerous do they become. Every act of transgression adds one to the number. Hence, the divine injunction, "Remember now thy Creator in the days of thy youth" (Eccles. 12:1). If we seek God early in life our transgressions are fewer, and this current of evil within is counteracted by the

grace of God. But, God does not weigh or count sins by numbers; for, whosoever transgresseth the law of God at one point, is guilty before God. And, who has not done this? (Eccles. 7:20; Rom. 3:9–18.) Because God is long-suffering and does not execute sentence speedily, men become more and more reckless, and add sin to sin (Eccles. 8:11). Notwithstanding this, God does not hastily withdraw from such. But continues to convince all of sin by the Holy Spirit, and endeavors to persuade and woo us to Himself. He thunders from Sinai with His law, and uses the ministry and laity of His church to arouse sinners to action. To such as heed His admonitions He gives grace to repent, and quickens the faculties of faith and enables us to believe, that He does forgive us our transgressions, and gives us the Holy Spirit to comfort us; by this Spirit bearing witness with our spirit that He has forgiven us, adopted us to become His children, and if children, then heirs, heirs of God, and joint heirs with Christ if we suffer with Him (Rom. 8:15, 16, 17). By this act of obedience on our own part, we secure to ourselves the forgiveness of all our transgressions. A degree of God's righteousness is imparted to us. For God does not so touch us without leaving the imprint of His divine nature upon our being. By this act on His part He has already begun to fulfill and show us His Covenant. For a part,

of His Covenant, is that He will forgive if we repent and believe on the Lord Jesus Christ (Acts 2:38; 16:31; I. John 1:9). But we find His Covenant relates to more than mere forgiveness. He promises to cleanse us from all unrighteousness, and because of this promise, we may expect other and deeper works of grace to follow.

This is the first measure of the Spirit, and is termed the forgiveness of sins (Eph. 1:7).

PART SECOND.

This act on the part of God to deliver us from the bondage of transgression, through forgiveness, was represented by His leading the children of Israel out of Egyptian bondage (Ex. 12: 29–39). And as they were baptized unto Moses in the cloud and in the sea (Ex. 14: 19, 20, 21, 22; I. Cor. 10:1, 2), so the first measure of the Holy Spirit baptizes us unto Christ—not into Christ, as some interpret. But because of the miracle wrought by Moses stretching his rod over the sea and dividing the waters, they were to accept him as their leader, so by the miracle wrought by the Holy Spirit witnessing to the forgiveness of our sin, we are to accept Christ as our leader.

And as the law was given to them from Sinai and obedience required, so do we now become subjects of this same law. Our obedience to it

is not now to be rendered because of fear of punishment by the execution of civil law, or out of respect to society, or relatives, or dignity of our own character, but because God our Father, no longer our Father only because He is the author of our being, but in a spiritual sense. Also because He translated us into His kingdom of grace and adopted us, to become His children, and therefore out of love to us requires us to rigidly keep His law for our own good. By so doing we maintain our relation as child to a father (Rom. 10:5; Lev. 18:5; Neh. 9:29; Ezek. 20:11, 13, 21; Gal. 3:12). Let us not, here, in the first stage of our experience, foolishly accept the false teachings of some, who affirm, that because we are under grace, we are no longer subject to law. If we keep His law, we continue to be heirs of the promises. Through disobedience, we forfeit our claim.

As Israel was led out of Egypt into the Wilderness, and had a journey to make in order to reach the promised land, so this journey constitutes the first Epoch in the history of the church. Hence when we receive the first measure of the Spirit, we are ushered into this Epoch. There in the books of Exodus, Leviticus, Numbers and Deuteronomy, we find the first lesson of truth given for our instruction. The same gospel, that was preached to them, is also given for us (Heb. 4:1; 2). It did not profit them, because they did

not believe God. Consequently, they never reached the promised land, but perished in the Wilderness because of their unbelief (Heb. 3: 17, 18 19; Jude 5). We are also admonished by the Word of God to take heed lest the same thing happen to us (Heb. 3:12 and 4:1). They were made an example to us to the intent that we should not practice the same thing (I. Cor. 10:1 to 11); *i. e.* every one to whom God has given the witness of the Spirit. We do not here address those who get into the church through catechisms, or professions of faith, or promises to man to reform. All such do not stand related to God's spiritual kingdom as those who have been born of the Spirit. All who receive the Spirit ought to carefully study the conduct of Israel in the Wilderness as recorded in Exodus, Numbers, Leviticus and Deuteronomy. They had a journey to make to enter the promised land, which was to be the next Epoch. So do we have the same journey to make. They were given to unbelief and failed; if we are given to unbelief, we shall also fail. The manna that was given to them to sustain their natural bodies represents our spiritual food given to us by God, namely, the Word of God (Deut. 8:1, 2, 3). The water that flowed from the rock to quench their thirst represented the Holy Spirit that flows from Christ to us (Ex. 16:4–15 and 17:1–7). They were not content with that which the Lord

had given them, but murmured against Him. When the Lord changed their food and gave them quails' flesh, in their gluttony they overate and perished. So we, if we turn from the Word of God and find our pleasure in reading novels, lies, and light, unprofitable literature, we die spiritually.

Everyone who has the gift of the Spirit and lives any length of time thereafter, realizes that the joy and comfort subsides, and the Spirit causes him to know that this body of indwelling sin has not been removed. He finds within himself propensities that war against the Spirit of God given him, that also rebel against the law of God, so that he cannot do the good he desires (Gal. 5:17). Many, here at this point in their experience, yield to temptation and fall. Some never rise again; others recover and repent and are reclaimed by God giving them the Spirit again. So they sin and repent all their lifetime. Such do not inherit the kingdom of God while in this life. What the final result will be, we cannot say. But, we know, the Word of God gives no encouragement to pursue such a course of conduct. The object of the Spirit, in revealing those sins to us, is that we may come to Christ and have them washed away by His blood. He is able to save to the uttermost all that come to God through Him. Instead, therefore, of becoming discouraged, we

believe that He will save us from our sins (Matt. 1 : 21).

If we call upon Him for deliverance, He hears us, and will answer by sealing us with the Holy Spirit of promise (Eph. 1 : 13, 14). This sealing us with the Spirit is a different work. While it is the same Spirit, that witnesses to us the forgiveness of sins, His manifestations are entirely different. In the first, He witnesses to us of the work done for us, viz., God having forgiven our sins of transgressions, of which He had convicted us. But in the second, He comes and removes from within our heart those evil propensities that He had revealed to us. The work wrought is so different from the first that we easily realize that we have entered into another Epoch.

The Spirit now in this second measure clearly bears witness that He has led us through the Wilderness into the promised land of Canaan. Furthermore, He seals us with a promise, in that He leads us in His manifestations, into a high state of grace, and impresses upon our being a foretaste of what we will possess when we have been entirely sanctified. This is God's pledge to us, that if we continue our journey we shall inherit all the possessions that were purchased for us in the redemption of Christ.

This is the second measure of the Spirit to us, and is termed a sealing us with the Holy Spirit of promise (Eph. 1 : 13, 14).

This second measure of the Spirit was represented by Joshua leading the Church of Israel through the river Jordan into their promised possessions (Ex. 3:8, 17). This was the beginning of the second Epoch that was ruled by Judges—Joshua being the first, and Samuel the last (I. Sam. 7:15). So, by His Spirit leading us through this second gate, we enter the second Epoch. And as the manna ceased, and their food changed to corn (Josh. 5:10, 11, 12), so the Lord changes our spiritual food—the indwelling Holy Spirit makes more pleasing impressions within us. Through the exercise of this second order of faith, we have secured to ourselves a casting out of our own nature, and have given to us a much larger degree of the righteousness of God. Because of this change wrought in us, our experience is much richer.

The twelve stones taken out of the river Jordan, and the twelve set up by Joshua in the river bed, have a deep spiritual significance. For do not the first twelve, removed from the river bed, represent the twelve sons of Jacob? through whom our Lord was born into the world, and who also represent the twelve periods of time limited to the race (Deut. 32:8). And the second twelve, set up by Joshua in the river bed represent, first, the twelve measures of the Spirit that are promised to us at this time; and second,

the twelve Apostles to whom this fullness was given. Does not the Holy Spirit here in the second effusion make manifest to us, for a short period, what our experience will be when we eat that fruit that is given us in the twelfth measure? Hence, the twelve stones, and the exceedingly rich manifestation of the Spirit at this time.

May not those two Greek monks, Ceril and Methodeus, who were sent about the middle of the ninth century by the Greek Church as missionaries from Constantinople to Bohemia and Moravia, have been in possession of this second incoming of the Spirit? And because of its richness concluded that it was entire sanctification, and so delivered this idea to the church which they formed in Moravia; and has been handed down, as such, to us by tradition, through the Moravians, after the martyrdom of John Huss, called the United Brethren, of which Peter Bohler was Bishop, and delivered it to John Wesley and by tradition through the Wesleyan followers, to us of this generation.

We have not, as yet, found Scripture to warrant the conclusion. When we compare this phase of our attainments, with what has been promised us through the Prophets by the Father, and secured to us by the redemption of Christ, and received by the Apostles, and offered to us by our Lord and their writings as our inheritance,

and stop here and compare ourselves among ourselves, and measure ourselves by ourselves and pronounce the work complete and proclaim to ourselves a rest; we do certainly stop far short of that grace that is to be brought to us at the revelation of Jesus Christ (I. Peter 1:13)—that full salvation, when He appears to us the second time (Heb. 9:28).

The word is given to us for correction. It teaches us that Joshua did not give the people rest (Heb. 4:8). That is, as Joshua did not exterminate all the natives of the land, so, in this second effusion, the Lord does not exterminate all the evil propensities within us. Our experience here is in harmony with the written Word. When the Holy Spirit subsides, all those pleasing sensations have an end, and the Spirit reveals to us the remaining evil. If we are honest with God and ourselves, and are open to conviction, the Lord will not be slack to perform His part. Like as the lifting of the pillar of cloud by day and the pillar of fire by night from off the tabernacle, was a signal for Israel to break camp and move forward, so when the Holy Spirit is lifted from off us, then God intends we shall move forward. If we follow this blessed Holy Spirit, we shall not walk in darkness, since the Lord has limited another day in David, who was a figurehead in Israel about three hundred and sixty years after Joshua. We have no authority to

conclude that we are to stop our journey at this time. See Heb. 4: 7. He limits, that is, He has fixed another resting place for us at the entrance of the third Epoch.

The voice spoken of there occurs in the 95th Psalm, 7th verse. The Apostle Paul, in his Epistle to the Ephesians, 1: 17, terms this the spirit of wisdom and revelation in the knowledge of Him. This voice, to which the Scriptures make reference, is not that first measure we receive, as some interpret; but the third, and is altogether different in His manifestations from either of the two former. If we would go forward when the Spirit withdraws himself, at the close of the second measure, then we must rest our faith on Ps. 95 and Eph. 1: 17. They are equivalent, and as all true faith includes prayer, we must call upon the Lord to lead us. The Holy Spirit admits us into this third Epoch. He becomes a revelator to us. He here enlightens the eyes of our understanding (Eph. 1: 18), so that we may be able to comprehend His meaning when He shows us things to come.

He first sheds light upon the journey we have made, and in the book of Genesis back, to Abraham, and teaches us many things concerning the patriarchs, and instructs us in things to come, unfolding to us the First Covenant, and shedding light upon the second dimly, out to the end of the book. Hence the language of Ps. 95: 8–

11. He here fills us with awe and holy reverence, while He is teaching and showing us these things and strongly impresses us with the possibility of our making the journey, and warns us against unbelief or obstinacy; calling our attention to what befell Israel in the wilderness; convincing us of the fatal results of such conduct. After He has made these revelations and given us the instructions which belong to this measure of the Spirit, then the awe subsides and great peace prevails. We are conscious that divine wisdom has been given us, and we cannot but dismiss all doctrines and traditions of men and are content to abide under the instructions of the Holy Spirit.

This is the third measure of the Spirit to us, and is termed by David His voice (Ps. 95: 7; Heb. 4: 7). And the spirit of wisdom and revelation by the Apostle Paul (Eph. 1: 17, 18).

PART FOURTH.

In the gift of this third measure, we are admitted into the third Epoch, namely, The Monarchy. There the order of prophecy was established. Hence, the Spirit at this time acts in conjunction with the written Word. As the language of prophecy foretells things to come, so the holy Spirit reflects light on the sacred pages, out to the end; and so He is to us, a spirit of revelation. This voice is to us the spirit of

prophecy, the same as it was to David, with this difference; to them came the word of the Lord to write it; to us, the Holy Spirit gives the interpretation of what is written (I. Cor. 12: 10). This our Saviour terms being taught and learning of the Father (John 6: 45), the Spirit guiding us into truth, (John 16: 13, I. John 2: 24). At this time He makes promises to us of eternal life, in that the Spirit sheds light to the end of the second Covenant (I. John 2: 25).

Because those men, who lived in this period of the church, had received this spirit of prophecy, they ranked in piety and knowledge of divine things, above the ordinary churchman of that era, who walked after their own counsel, or the counsel of the ungodly (Ps 1: 1). They found no delight in the counsel of God as given to them through Moses and others. As a result of their disobedience they went into Babylonish captivity at the close of the third Epoch (II. Chron. 36th chapter; Jeremiah, 52nd chapter). Jeremiah the last prophet of Israel, in that Epoch, was not carried captive with them.

So now we, who live in the dispensation of the Spirit and in the first period of the second Covenant, if we assume the counsels, or traditions and doctrines, as formulated by men, which regulate and limit the faith of the church, then we can never rise above the second measure of the Spirit,

for we are governed and our faith limited by the doctrine we assume. The best tradition or doctrine formulated by men in use at this time is in possession of the Methodist branch. This tradition, as held by the followers of John Wesley, not only admits, but insists as a necessity, of the second effusion of the Spirit, in order to salvation from sin.

But now, if we believe that all the Scriptures were given by inspiration of God, and is sufficient for doctrine, for reproof, for correction, for instruction in righteousness (II. Tim. 3: 15–17), then the range and scope of our faith embraces all the written word of God, and admits of the twelve effusions of the Holy Spirit in the order in which God has put them in form in His book. This faith is made admissible by God through the writings of Moses and the Prophets; the teachings of Jesus Christ and the writings of the Apostles, which four embodies all the written word, and made a revelation.

Elijah, before his translation, gave to Israel the right form of doctrine and true worship, and was permitted to go on Mt. Horeb where Moses had been, and there, like Moses, received the extent of the kingdom of the Son (I. Kings 19:11, 12), the wind rent the mountains (Acts 2: 2–4), and breaks the rocks (Rev. 1: 10), the earthquake (Rev. 11: 13–19 and 16: 18), the fire (Rev. 17: 3 to 21: 6), and the voice still and

small (Rev. 21:10 to the end), and so before our translation the Father teaches us the same thing, of what God has promised to us and made it possible for us through the atoning blood of Christ, and has predestinated, that all who accept it by faith may have it (Deut. 29:29, John 17:2, Rom. 6:23, Rev. 22:17, Isaiah 55:3, 4). Those who assume the doctrine and become obedient to the faith which God has formed, will be taught and guided by the Spirit into all truth (John 16:13).

Moses was the representative of the law and died in the land of Moab, and was buried by the Lord (Deut. 34:6). Elijah was the representative of the prophecy and was caught up to Heaven in a chariot of fire (II. Kings 2:11). These two appeared to Christ on the Mount of Transfiguration and consulted with him in reference to his Crucifixion and Resurrection (Luke 9:31). As the translation of Enoch, which occurred near the close of the antediluvian age, stands for our translation, from Adam to Moses (Rom. 5:14) and translates us into the Kingdom of the Father, so Elijah's translation occurred near the close of the third Epoch and stands for our translation from the Kingdom of the Father into the Kingdom of the Son (Col. 1:12-14). Therefore, everyone who is ushered into this third Epoch by the third measure of the Spirit may expect to receive this translation; provided

they abide in the Word, and this brings us to briefly consider this fourth measure of the Spirit, by which the translation is made.

After the Spirit in this third effusion has taught us and revealed the extent of the Covenant, He withdraws Himself, and then comes to us, and shows us that there is still remaining depravity, and gives holy desire to press forward to attain those things which he has shown us. These desires express themselves in ardent prayer to God.

The spirit in us becomes as a god wrestling with God. When God answers, it is as if by fire, for our whole being becomes inflamed with a divine invasion that seems to elevate us far above our normal condition. He marks the period in the Scriptures in the use of the words that were uttered by Elisha when Elijah was caught up in the chariot of fire (II. Kings 2:12). This he brings to us with great force and makes us altogether conscious that we are being conveyed somewhere, of course, we know not where until he makes known to us that we are in the Gospels.

This is the fourth measure of the Spirit, and is termed by the Apostle Paul, the Translation (Col. 1:12-14).

The first leading character in the Gospels is John Baptist. He knew his mission, and with faithfulness fulfilled it. Our Lord said of him, "That of all men born of women, there is not a greater prophet than he" (Luke 7:28). He was filled with the power of the Holy Ghost and clothed with godly humility (Luke 1:15–17; John 3:30). He preceded the Lord as a messenger to announce His coming (Isaiah 40:3-8; Malachi 3:1, and 4:5, 6) and told of his work that should follow (Isaiah 40:9-11), saying, "The Kingdom of Heaven is at hand" (Matt. 3:2). That He who would come after him should baptize us with the Holy Ghost and with fire (Matt. 3:11) and taught the people to accept Him by believing Him to be the promised Messiah (John 3:27-36).

The ministry of John Baptist forms the fifth Epoch. Our introduction into it is made very clear by the Holy Spirit, causing us to feel throughout our entire being, just as John was possessed of Him during his ministry. This is not in our spirit only, but invades the entire man to the end of our fingers and toes; this is of short duration, but very powerful; after which He forcibly brings to us the words of John Baptist, as recorded in Scripture, and makes us know that now they apply to us, who thus come to

Him, as they did to those who heard Him speak them audibly. He also fills us with expectation, that as Christ succeeded him in the history of the church, so now, He will follow as the next character in order in our experience.

After this last phase of His manifestations comes to us, all subsides, and we are brought to our normal condition. This is knowing man after the flesh, as the Apostle Paul calls it (II. Cor. 5: 16 first clause). When we receive that voice (Ps. 95: 7; Heb. 3:7, and 4: 7), the Holy Spirit produces in us the same impressions as He produced in David at that time. So we have David's experience and know the meaning of the words he wrote (Ps. 95: 8–11). So in our translation, the Holy Spirit becomes to us, as though it were a flame of fire; so that during the time of His manifestation to us we are not ourselves, but are made to know how Elijah felt while undergoing the change in his body. Just so, when we enter the fifth epoch, John Baptist was the leading character there and we are made to know him as above described.

If it was necessary for our Lord, who was sinless, to receive baptism of John in order that all righteousness be fulfilled, how much more then do we, who are sinners, need to come to the fifth epoch to receive that measure of the Holy Spirit, given us at this time of which the baptism of John was typical. So there is much righteous-

ness to be fulfilled in us after this baptism of the Spirit. And as John, by words audibly spoken, introduced his followers to the Lamb of God that taketh away the sin of the world (John 1: 29–36), so the Holy Spirit in the use of those same words, which he brings to us with force, fills us with expectation of His coming to us.

This is the fifth measure of the Spirit to us, and is termed by Joel, the former rain (Joel 2: 23).

PART SIXTH.

Now, what shall we say of Him who represented the sixth epoch? The man Jesus Christ, He is the only begotten of the Father. He is full of grace and truth. He is the image of the invisible God, the first born of every creature. He is the the head of the body - the Church. He is the first born from the dead. He holds the key of death. He is the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. The government is placed upon His shoulders. All power is delivered unto Him of the Father to execute the law of love and spirit of life, by which we are made free from the law of sin and death. He is Lord of lords, King of kings. By Him princes rule and kings decree. It has pleased the Father that in Him should dwell all fullness, the Godhead bodily—Father, Son, Holy Spirit. He is our wisdom,

righteousness, sanctification and redemption. He is to us a hiding place from the wind; a covert from the tempest; rivers of water in a dry place; the shadow of a great rock in wearisome journey. He is also our brother, for after the flesh He had His origin in the same federal head—Adam. Because of this, the Father, here in this sixth epoch, makes us know Him after the flesh (I. Cor. 5 : 16).

The Holy Spirit in this sixth measure flows out into all the component parts of our entire being, filling every avenue with Himself, just as He possesses Christ in the days of His flesh. The sensation He produces at this time, makes us feel throughout just as Jesus felt. The same power is in us. Ah! how mighty. The same faith. How great was this faith! The same love, that burns in us like á consuming fire. We are at this time in no sense ourselves, but are entirely transformed into another person. We are in the image of God. In the flesh, this comes upon us gradually, and subsides in the same manner. In the time, we are wholly occupied with it. This is what the Lord meant when He said: "No man knoweth the Son but the Father" (Luke 10: 22, Matt. 11: 27, Isaiah 33: 17). Here the Father makes a revelation of His Son to us. Hence, by these six measures of the Spirit, we are drawn and taught by the Father. In the sixth, He gives us to the Son

(John 6: 37-40; 6: 44, 45; 6: 65; 10: 28, 29, and 17: 2, 6, 9, 11, 12; Isaiah 8: 18; Heb. 2: 13.

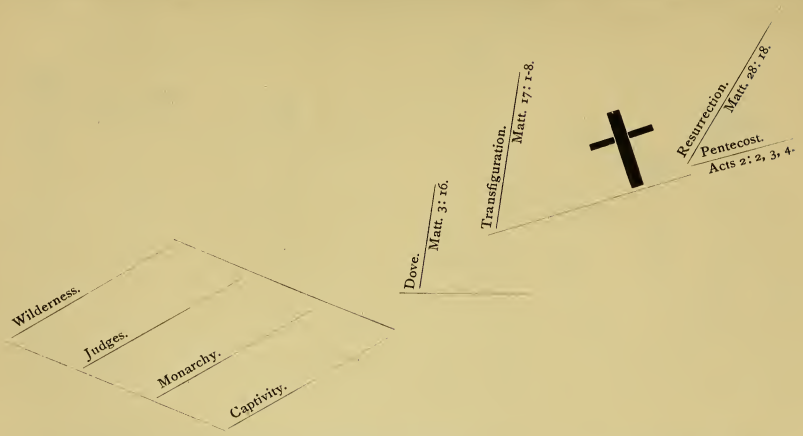
We know not why this revelation is made to us unless it be to show us the great disparity between His Son and us. Even after we have had the six degrees of His righteousness imparted to us after this revelation is made, then He begins to interpret the meaning of much of the words of our Saviour. as recorded in the Gospels, relating to His Kingdom; also many parts of truth in prophecy, for our Saviour said, "He, the Spirit, would guide us in all truth." He calls our attention to the fact that the latter rain, promised by Joel, has been fulfilled in us (Joel 2: 23, 27). Now, after having had the latter rain, we may expect the promise of the Father, that He will pour out His Spirit upon all our flesh, that the promise He had made to us would now be fulfilled. The promise is recorded Isaiah (59: 21). The Spirit, in the order in which it would be given to his Son (Isaiah 11: 2;) would also be given to us in the same order, namely, in six measures as the Apostle John has received them, and so brings us to the end of the second Covenant, and put His words in our mouth as He had put them in the mouth of His Son. In this way the Holy Spirit fills us with faith and hope. In this way He breathes into our nostrils these intelligences which are life to us, for they come to

our mind more than to the spirit. In this way He commands us to receive the Holy Spirit, by showing us how the Father had made promise through the Scriptures of the Prophets, that this shall be given to us the same as to the Apostles and Diciples, who followed Him in the regeneration. These six measures of the spirit constitute the first Covenant and bring us to the end of the old dispensation.

These six, the Apostles to the Hebrews terms the principles of the oracles of God (Heb. 5: 12), and commands us to leave them and go on to perfection (Heb. 6: 1, 2), and then makes known to us what is yet to be attained. The Doctrine of Baptisms—we have set them in order as they occur in the Word (Acts 2: 2, 3, 4; Rev. 1: 10; Rev. 4: 1, 2; Rev. 17: 3, to Rev. 21: 6); these four He terms the Doctrine of Baptisms (Rev. 21: 10) the laying on of hands; Rev. 22: 1, 2, the resurrection of the dead, and Rev. 22: 16, the eternal judgment. These words go out to the end of the book. These seven constitue the Second Covenant, and bring us to perfection. That is, all the Adamic sin-life has been cast out, and all the righteousness that was in the manhood of Christ has been given to us.

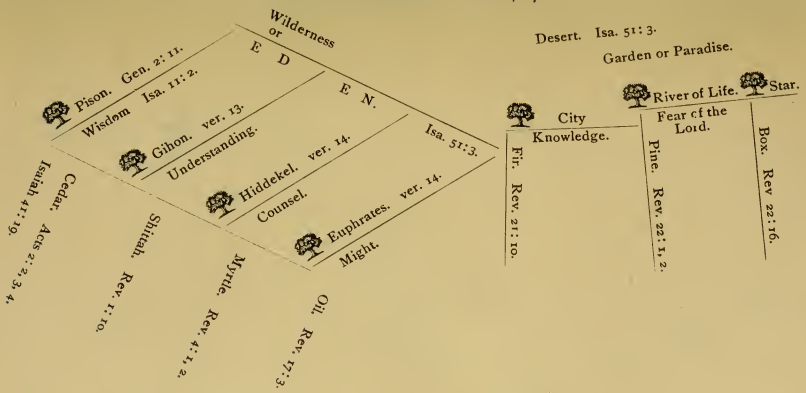
All power is given the Son to execute this Second Covenant, namely, the six measures of the Holy Spirit that constitute His Kingdom, which is termed the Kingdom of Heaven (Matt. 3: 2;

4: 17), have been given to Him by the Father to give to men (Ps. 68: 18; Acts 2: 33; Eph. 4: 8–12). So, by pouring upon us these six in the order in which they were given to Him by the Father (Isa. 11: 2), wisdom, understanding, counsel, might, knowledge, fear of the Lord, these work in us full salvation from the fall—our spirit, soul, and body (Isa. 40: 5; John 17: 2; Rom. 8: 21; Phil. 3: 21; I. Thess. 5: 23; Isa. 33: 24; 57: 18, 19; Joel 3: 21; Heb. 12: 4). This evil is in the blood, and has been a perpetual seed, sown in the body of every child born of male and female, down through the generations of the race. Thanks be to God, who has given power to His Son over all flesh, to give eternal life to all who are given to Him by the Father (St. John 17: 2).



FIRST COVENANT.

KINGDOM OF HEAVEN. MATT. 4:17.



NEW COVENANT. OUR PURCHASED POSSESSION. EPH. 1:14

NEW COVENANT.

Second Part.

THIRD CHAPTER.

PART FIRST.

This is the first measure of the Spirit to us in the New Covenant; and was represented by the river Pison (Gen. 2 :11) and by the Cedar tree (Isaiah 41 : 19). The seventh Epoch is recorded (Acts 2 :2-4.)

The Holy Spirit keeps us in expectation and prayerful attitude toward God after the Father has made a revelation of His Son. We are made conscious that the end of the first Covenant is here. As the old dispensation closed with this epoch, we have reached its end. The new was ushered in by the outpouring of the Spirit on the day of Pentecost. So may we expect to enter the new with the beginning of the outpouring of the Spirit upon us, in the gift of the first measure.

The narrative of the event as recorded in Sacred Writ greatly instructs and helps us in our faith, while waiting to receive this first baptism of the Spirit by the Son. The Bible student does not

walk in darkness. The word of God becomes a lamp to his feet, and a light in his path (Ps. 119: 105). The teachings of the Father, received in the gift of the Spirit in six measures, greatly enlightens, and gives us understanding (Ps. 119: 130). So that we at this time seek as intelligently and as effectually as did the disciples in the upper room. We learn the efficacy of prayer, in passing through the first Covenant. The glories promised in the second are so inviting that we willingly use violence, if so we may take it, even though it be by force (Dan. 7:18, Matt. 11:12). The Lord is more willing to give us the Kingdom than we are anxious to receive it. We are not without the Divine help. He is the inspiration of faith, hope, courage, strength and inclination, but lingers, watching from behind the lattice, to try our faith and patience, so that, when He does speak and bid us rise and partake, we may have a deeper appreciation of His gift.

The Lord is not confined to any one method in His approach to human souls. He may, and does, differ in His manifestations to different individuals. To the one hundred and twenty in the upper room on the day of Pentecost He came as a rushing mighty wind, to others it may be as a gradual inflow, until they are filled with divine power and illumination; therefore, we would not mislead by prescribing a rule by which others might judge themselves to have entered the sec-

ond Covenant. By the fruit the tree of life bears to us at this time, we mean the truths He applies, to us, is a better standard from which to judge that we have entered.

The Father, having qualified us to be partakers of the inheritance of the saints in light; and translated us into the Kingdom of His dear Son (Col. 1 : 12-14).

We now are taught by the Son (Matt. 11: 29), who instructs us in types, that foreshadowed, and deeds of men, which did illustrate, and written truths that foretold of His kingdom.

Such as the washing of Naaman seven times in the river Jordan. The leprosy in his body represented the sin in our body. The river Jordan represented the river of grace, divided into the seven inflows of the Holy Spirit to us. When He complied with the nnmber of washings enjoined, his flesh came again as that of a little child (II. Kings 5 : 14). Had he stopped short of the seven washings, his leprosy would have remained. So, if we stop short of these seven effusions upon the flesh, we are not entirely healed of the malady of sin; we must bring the animal part of our nature to the divine washing (Isaiah 32 : 20, Heb. 10 : 22).

As the Prophet Elisha stretched himself upon the dead child, and the child sneezed seven times and was fully restored to life (II. Kings 4 : 35), so the Father stretches Himself upon us, breath-

ing into our being the dimensions of His Son. The seventh effusion (Rev. 22 : 16) brings us up to that standard. As a hearty sneeze actuates the entire animal structure, so each one of the seven effusions permeates our entire being, making application of the blood of the Lamb of God to every part, washing out the taint of sin and filling each avenue with a divine nature.

While each of these seven streams of the river of life (Isaiah 11 : 15) is sufficient to entirely immerse the man, nevertheless He is the one that baptizes and is with us (Isaiah 43 : 2, and 44 : 3). He makes us each of the seven times go over dry shod. This blessed Word of God divides spirit from soul and soul from body, the three component parts of our being (I. Thess. 5 : 23 ; Heb. 4 : 12). He causes us to know ourselves, so that we may know and understand what truths refer to each part ; otherwise we cannot comprehend the meaning of truths that apply or refer to the various parts. If His Word says, we must be crucified in the flesh in order to be His (Gal. 5 : 24 ; I. Peter 4 : 1), then He means the flesh. If His Word tells us that His Spirit that raised Jesus from the dead will quicken our mortal bodies (Rom. 8 : 11), it certainly means a work of grace to be wrought while we are in this life ; which is by no means accomplished at our conversion (Rom. 6 : 3–6).

The Father purifies and renovates our spirit

in the six measures. He sheds upon us (Mal. 2:15, 16) in order that a godly seed may be brought forth. He teaches us that man is not all spirit; he has a soul and body, as well, that are ruined by the fall (Isaiah 1:5, 6). He there teaches us that the head, the seat of the mind, as well as the heart, is corrupt. The body from the sole of the foot to the head, meaning the body, is full of wounds, bruises and putrefying sores (Isaiah 1:5, 6). He then makes us know the difference between the Son and us. Then delivers us to the Son to complete the work by washing us seven times (John 17:2). So we come to know the only true God and Jesus Christ whom He sent, and by whom we have eternal life.

It would be impossible for God to show us His Covenant without the fulfillment of the promises that are made to us in this new Covenant. Also, the promises that were made by the Father through the Prophets, concerning what would be done in us as a work of cleansing; also the work of righteousness that would be imparted to us; the rivers of life, giving water that should flow into and out of us (Ezek. 37:25-30; Isaiah 32:15-18, 30:23-26; 35; 41:17-20; Joel 2:28-32; 3:18; Ezek. 47:1-12; Hab. 3:8-10; Zech. 14:8).

Our Saviour said He came not to destroy the law and the prophets but to fulfill (Matt. 5:17, 18), not only that part of the Old Scripture that

related to Himself, and so rendered all the Old Scriptures void, as many teachers now affirm, but to fulfill all the promises made by the Father that relate to us. They will all be fulfilled in us when he has given the six measures. But we must believe on Him, as the Scripture has said (John 7:37-39). This first measure of the Spirit in the New Covenant is the spirit of wisdom. When He has taught us the truths that relate to this part of His Kingdom we are much wiser. They also purify the mind, for here He begins to fulfill His Covenant by writing them upon our hearts and placing them in our mind (Jer. 31:31-33).

PART SECOND.

This is the second measure of the Spirit to us in the New Covenant and was represented by the river Gihon (Gen. 2: 13) and by the Shettah tree (Isaiah 41: 19). It is the spirit of understanding (Isaiah 11: 2), and is recorded (Rev. 1: 10), is the eighth epoch.

The Lord, in the gift of this second measure of the Holy Spirit to John, revealed himself to him, and became the spokesman (Rev. 1: 13–20. As we are ushered into this eighth epoch, the Lord impresses us with the solemnity of His presence, showing that this is preeminently His book; that He is the Alpha and Omega: that He is in person with us at the entrance of the book, and

that He will reveal Himself again at the end of the book, when He gives us the morning star (Rev. 1:4, 8, 11).

So He unfolds His Kingdom in the use of the golden candlestick. This was beaten out of one solid piece of gold, and represents the unbroken, inexhausted river of life, in the seven effusions to be given to us (Ex. 25: 31–40; Zech. 4: 1–6; Rev. 1: 12). The two trees, seen by Zecheriah, represent the Father and Son, from whom emanates the spirit (John 14: 26; 15: 26). The oil represents the Holy Spirit; the burning light, the baptism of fire. In the beginning of each inflow, He is as water quenching our thirst (Isaiah 41: 17; 44: 3; John 7: 37; Rev. 21: 6). Near its close, He is as a consuming fire within us. See Acts 2: 2–4. So the Father, and the Son, manifest themselves in each effusion (Isaiah 4: 4, 5; II. John 9; I. John 1: 3).

When He has, in the use of the candlestick, shown us more clearly than He did in the former effusion the manner and extent of His kingdom, we are qualified to receive His instructions in reference to His promises, recorded in the second and third chapters, in what measures of the Spirit, subsequently, they will be fulfilled, provided we overcome. To overcome means, that our faith, conduct and testimony be in accordance with the instructions and Commandments in the written Word (Rev. 22: 14; 12: 11; John 3: 18, 36).

His name implies that He will save His people from their sins (Matt. 1: 21). This faith must be in continued exercise until we reach the morning star (Rev. 22: 16; II. Peter 1: 19); then His work is complete, and we have in us what His name implies (Micah 6: 9; Zech. 14: 9). No man can say that Jesus is Lord until he has wrought in his being, by the Holy Spirit, what His name implies (I. Cor. 12: 3).

We eat of the tree of life, in the midst of the paradise of God (Rev. 2: 7). The three effusions of the Spirit recorded (Rev. 21: 10; 22: 1, 2; 22: 16), constitute what is termed by prophecy, the desert (Isaiah 35: 1; 41: 19; 51: 3). He promises to turn this desert, and in these three effusions coming to us, He makes it as the garden of the Lord. The second, or middle one of the three, is where we eat of Him (Rev. 22: 2). There we eat of His flesh and drink of His blood (John 6: 54). We do this at that time, because, there, all the fullness of His Word and Spirit are given to us, in that measure (John 6: 63).

He that overcomes, and has received this entire Covenant (Rev. 2: 10, 11), will have all the law of sin and death taken out of his being. The sting, which is sin, has been removed (I. Cor. 15: 56). We are all then children of the Most High and die like men (Ps. 82: 6, 7). We pass out of this world as did the Patriarchs Abraham and Jacob (Gen. 25: 8; 49: 33). The

word of the Lord pronounces us a man, when we are made after his likeness, and this is accomplished at the end of this New Covenant. We pass from this to the other world as if falling asleep —another translation at the end of these three last effusions, if you please to accept the term.

The hidden manna and the white stone (Rev. 2: 17). The hidden manna is the Word of God that comes to us in the two next effusions of the Spirit, while we are passing through the Wilderness (Rev. 4: 1; 16: 21). In this epoch we see Him in the clouds (Rev. 1: 7), as He gives to us the voices, thunders, lightnings, etc. (Rev. 16: 18). Oh! how rich are those feastings of His word, as He, in the gift of these, makes known to us the secret of the Lord and shows us His Covenant (Ps. 25: 14; Rev. 17: 3; 21: 6). There He says it is done (second clause). He Himself is the white stone. In the fulfillment of His Covenant, He has given Himself to us; all the avenues of our being are filled with His life. He is in us the hope of glory (John 17: 26; Col. 1: 27). Only those who have this full salvation, which is complete at His second coming (the morning star), know the fullness of the meaning of the name Jesus.

The power over the nations, the rod of iron, the morning star (Rev. 2 : 26–28). If we keep His works to the end, by walking in the truth

(II. John 3:4), and do not faint, as we come to each of those gates, at the beginning of each epoch, but overcome by continual prayer until He opens to us, and so keep His Commandments, until we have passed through each gate into the city, then these promises will be fulfilled to us. The power given to us in the possession of all the fullness of the blessing of the Gospel of Christ; all the word of God having come to us (John 10:35), we have power. Because we know all the Covenant to write a book or books, that will go abroad and influence the mind of nations, while this will not be an addition to Holy Writ, or become a part of it; nevertheless, if God be pleased to bless his effort, it will be a rod of iron by which he will overthrow heresy, and work a revolution in the faith and doctrines of nations. This promise is made to us by the Son, in this second effusion of his covenant, and is conditional. We must hate our life until it is all destroyed—washed out by the blood of the Lamb (Rev. 12:11; 1:5). This promise had been made to the Son by the (Father Psalms 2: 8, 9), and is being fulfilled ever since the day of Pentecost. The Gospels and the book of Revelations are preeminently his rod of iron. by which he sways and rules the nations. The book of each Prophet is his rod. The Epistles of each Apostle, are his rods of iron. God will see to it that the world's nations will honor

them; and the nation that does not will be destroyed (Isaiah 60: 12). The words from his own mouth assure us, that, if we overcome and keep his work to the end, he will give us the morning star. It is clearly seen that these promises relate to things to come. Furthermore, they are within the bounds of the second Covenant. In order, that he may show us his Covenant, we must continue to walk in His paths.

The white raiment—book of life—His confession of us before the Father and His angels (Rev. 3: 5). The white raiment means, that all our filthiness, in the exterior of our nature, has been washed in the blood of Christ and made white by the Righteousness of Christ being implanted in its stead (Rev. 19: 8; Heb. 10: 22; Eph. 5: 26, 27). Full salvation means a resurrection of the entire man out of this sin and death. The life of God, which becomes our holiness, must be restored to us, (Romans 5: 17). So long as we continue to knock at each gate until He open to us, we are being kept by the power of God, through faith unto salvation, which will be revealed to us in the seventh effusion, (I. Peter 1: 5;). If we fail to be obedient to this faith (Rom. 1: 5), then the work stops and we fall through unbelief, and our name is blotted out of the book of Revelations, in which we are, when we receive the seconp

measure, and is the book of life. He confesses our name before the Father, when he makes a revelation of the Father to us (Matt. 11: 27; Luke 10: 22; John 16: 25; 17: 26; Jude 24; Heb. 12: 22).

If we continue unto the end, He makes us a pillar in His temple. Others will build a symmetrical Christian character by our form of faith and instructions that we impart. Having reached the end, and Christ formed in us, who is eternal life, and we born of God, we cannot sin, and go no more out (I. John 3: 9; 4: 4; 5: 18; St. John 10: 28, 29). The name of his God Je (Rev. 21: 10), ho (Rev. 22: 1), vah (Rev. 22: 16; Gen. 22: 14). (Jirah, means God revealed.) The name of the City of God. The Lord is there (Ezek: 48, 35). His new name (Rev. 22-4), morning star. He is the harbinger of an eternal day, wherein the sun will never go down (Isaiah 60: 19-22). All these promises cluster in one verse (Rev. 3: 12). If he had made no other, these ought to be sufficient to induce anyone to give all dilligence to inherit them.

The church at Laodicea (Rev. 3: 14-18) represent a man who has had the first four measures of the Spirit in this New Covenant, which has brought Him to Rev. 21: 6 also, represented by the four rivers in Eden (Gen. 2: 10 14, also Ezekiel 47: 5); also the Cedar and Shettah and

the Myrtle and Oil tree (Isaiah 41 : 19). This is termed the Wilderness (Isaiah 35 : 6; 51 : 3). He is now at the end of the Wilderness, but not yet in the desert, and is termed the Solitary Place (Isaiah 35 : 1). He is in the book between Rev. 21 : 6, second clause, and Rev. 21 : 10, he must struggle to overcome—he has been so well filled while passing through these four rivers, He is apt to conclude that he has a goodly store laid up and it would be folly to make another effort for more; but the Lord knows his condition, and like the whale with Jonah, He throws him out on the Nineveh side of the waters, and bids him go (Rev. 3 : 18) preach repentance, and buy gold tried in the fire (Rev. 21 : 10), and white raiment to cover his nakedness (Rev. 22 : 1, 2), and anoint his eyes with salve, so that he may see (Rev. 22: 16). By this He warns us not to be our own judge, when we come out of the Wilderness in this tenth epoch. Now He rebukes and chastens us by the withdrawal of all comforts, and shows remaining depravity, and commands us by His word to repent, verse 19. If we here zealously repent, He gives the next measure (Rev. 4 : 1, 2). If we disobey, we go no farther, and so fail through disobedience to realize the promises.

He was made perfect through suffering, and became the author of eternal salvation to them who obey Him (Heb. 5 : 8, 9). We are joint heirs with Him, provided we suffer with Him;

then we are glorified together (Rom. 8 : 17). Before He gives us the morning star we have passed through a crucifixion of the flesh (Gal. 5 : 24; I. Peter 4 : 1)—thereby prepared to see Him as He appeared to the Apostles after His resurrection. As the second river Gihon compassed all the land of Ethiopia, which represented the second effusion, so the promises made in this measure go out and cover the entire book to the end. His last promise in this epoch is Rev. 3 : 21. If we overcome, we shall sit with Him on His throne as He, by overcoming, was so honored by His Father.

PART THIRD.

This is the third measure in the Kingdom of the Son, and the ninth in the Covenant, and is the spirit of Counsel (Isa. 11: 2) and is represented by the myrtle tree (Isa. 41: 19), the river Hid-de-kel (Gen. 2: 14), and is recorded in Rev. 4: 1, 2, to chapter sixteen, inclusive.

When we enter the third period (Rev. 4: 1, 2), the Holy Spirit begins to open the book; or, as termed in chapter 11: 19, the ark of His Testament is open; that is while we are receiving the voices, thunderings, lightnings, etc. (chap. 4: 5; 8: 5; 11: 19; 16: 18). These are not repeated as we advance through the following twelve chapters. They are given to us once, and instruct us in what He intends us to know; a repetition would not be necessary. Our Saviour

gave a description of what the lightning would be to us (Luke 17: 24); for in this effusion of light termed lightning, the light, at this time, goes out over all the book, giving us the numbers complete. While much knowledge is imparted to us in the gift of these various effulgences of light, here we go the second time into the Mount, which is the second Heaven to us, and much of His law is placed in our mind and written upon our heart; for His promise is (Jer. 31: 31, 32) that this would be done in the second Covenant. As the giving of the law on Mount Sinai, witnessed by Moses and the people, was accompanied by voices, thunders, lightnings and earthquakes (Ex. 19: 16–20), so now, in the dispensation of the Spirit, when He writes His law upon our heart and places it in our mind, those same things become a part of our experience. St. John was not the first and only person who had this as a part of experience. The Patriarchs had them, and the Prophets made a record of them (Job 37: 2-5; 38: 34-36; Ps. 18: 9-16; 29: 3-11; 77: 16-18; 97: 3-6; 104: 31, 32; Isa. 30: 29, 30; 32: 19; Jer. 10: 13; 51: 17-23; Micah 1: 4; Matt. 24: 27; Nahum 1: 5-15; Hab. 3: 9-12; Luke 17: 24, 25; Rev. 4: 5; 8: 5; 11: 19; 16: 18).

In the realm of the material world, you will observe that with the faculty of hearing we hear voices and thunderings; with the sense of sight we see the lightnings flash and the hail

descending, and with our person we feel the vibrations of the earth, while in the throes of an earthquake. So in the realm of the Spiritual Kingdom, these things come to the organs of our interior nature, that lie dormant until touched by the quickening voice of God that opens our ears to hear. The vivid flashes of His light so operate upon our faculties of spiritual vision, that we are enabled to see things to come (Isaiah 32: 34; 35: 5, 6).

All the miracles He performed while in His body on earth, were typical of what He would do for us in our interior nature, through the gifts of the Holy Spirit, that should come upon us; and which miracles were placed on record that we might believe on Him until the work is complete (John 20: 30, 31).

If we walk in the paths of His choosing, we shall realize that all His paths are mercy and truth (Ps. 25: 10–12). He could not show us His Covenant unless He gives those things that He gave to the men through whom He placed His Covenant on record. If we build on the foundations of the Apostles and Prophets, holding Jesus Christ as the chief Corner Stone, He most assuredly will give us what they had in their experience. In the gift of them, the wicked principles are removed from within, and righteousness is imparted in their stead. In this way He reveals to us the reward that shall

come upon the wicked (Ps. 91:8). As these come to us and overthrow the wickedness in us, doubtless they will come upon the ungodly, who shall be living in the day, when the Son of God shall visit the earth with destruction (II. Peter 3:10). Since He is to be the judge of both the quick and the dead, how shall we appear if we die having neglected this great salvation (II. Peter 3:11, 12; Heb. 2:1–4)? If we give heed to fables, and traditions, and advices of men, who have placed salvation on such low planes that their standatd is exhausted long before the work is complete, we shall surely go down to dust with the sin of youth in our bones; and we shall never see the rivers and floods, and brooks of honey and butter (Job. 20:11–17). For by receiving them, are we cleansed from our vileness? For this are they given us: that the carnal mind may be purged away, and the mind of Christ given to us (I. Cor. 2:16). If the Apostles had the mind of Christ, so may we; for that was the Gospel He preached (Rom. 16:25, 26; Phil. 2:5; I. Tim. 1:16).

Much of what is written in the chapters from four to sixteen, inclusive, will be made plain, when the two last measures are given us (Rev. 21:10; 22:1, 2). Then His Father's name will be written on our forehead, and we will be of the number John saw (Rev. 14:1-5; 15:2, 3). When we get the victory over the animal pro-

pensities of our nature, we dwell on high (Isa. 33:16; 57:15), and we are permitted in this lofty fellowship, with eyes opened, to look back over the entire Covenant, over which Moses was mediator, unto Christ's second appearing. These ascribe greatness to the Lord God, because of His marvelous works. When we sing the song of full redemption, no one understands what is being harped; for, if we speak of the glories that come to us as we are taught of the Father in passing through the Mosaical Covenant, of the mighty rivers that flood us as we pass through the second, and receive the teachings of the Son, it is a song that only those who have overcome can sing.

PART FOURTH.

This is the fourth measure in the Kingdom of the Son and the tenth in the Covenant, and is recorded. Rev. 17:3 to Rev. 21:6; and was represented by the oil tree (Isa. 41:19); by the river Euphrates (Gen. 2:14; Jer. 51:63; Rev. 9:13-15; 16:12); and is the spirit of might (Isa. 11:2).

This fourth is the river Euphrates (Rev. 9:14; Rev. 16:12; Gen. 2:14) (Fruitful, Matthew 5:5), and translates us into the earth that the meek inherit. This is to us what the liberation was to the Jews when they were relieved from Babylonish captivity. This is the call to the marriage supper of the Lamb (Rev. 19:9). Here

is given wisdom to the mind to discern (Rev. 17:9). This is the period in which Satan is bound (Rev. 20:2); the period in which the millennial dawns (Rev. 21:1,2). This measure of the Spirit carries us beyond the final judgment, recorded Rev. 20:10-15. Herein is the transformation of the mind completed. The carnal mind is purged away (Zech. 13:8). cut off, and the spirit mind fully established. (Rom. 8:6, 7, 8, 9 10; 12:2).

This is the end of the journey in the Wilderness in the Second Covenant. Here, we come forth as pillars of smoke, perfumed with the righteousness of Christ. Having conquered in the war, we followed our leader to victory and are girt about with the sword of the truth (Songs of Solomon 3: 6–8; Rev. 19: 14–21; Hosea 2: 14–23). Here He betrothe us to Himself forever, by an everlasting Covenant. This is the period in which this earth is to pass away and the heavens to be rolled as a scroll (Isaiah 51: 6; Ps. 102: 6; Isaiah 34: 4–10; Joel 2: 31; 3: 15, 16; Matt. 24: 29; II. Peter 3: 7, 10, 11, 12, 14; Rev. 6: 13, 14; Jer. 46: 10; Mal. 4: 1; Rev. 14: 11; 18: 18, 19).

If the Spirit was given to show us things to come (John 16: 13; Luke 17: 25–30, He reveals to us those things that are written, and when He has led us into the period in which they shall occur, then He reveals them to us the same as He

did to His servants, the prophets before us, and calls our attention to what has been written, and makes us understand that the things the Spirit has revealed are the same, as the prophets and apostles had, and described them in writing. By so doing we are sanctified through the truth (John 10: 36; 17: 17, 19). All the Word of God is truth, and will all be plain to us after the Spirit has guided us through the Word (Prov. 8: 8, 9; Isaiah 33: 19).

The only reason why the Spirit cannot lead men to an understanding of all the truth in this age of the Church is, because, they have assumed the traditions of men and cannot believe (John 5: 43–7), that Scripture applies to us in this age as it did to those to whom He spoke it in the days of His sojourn on earth. We are governed by the doctrine we assume, just as much as they were by what they assumed. There is but one doctrine that leads up to all this glory (John 7: 18). We learn this doctrine through these twelve measures of the Spirit (Isaiah 28: 9). There can only be one genuine, all others are counterfeit. The Lord has not made two or more. The foundation is laid—a sure corner stone (Isaiah 28: 16, 17). Jesus is our ensign (Isaiah 11: 10). If we assume any other, we will find it a bed too short, and a covering too narrow (Isaiah 28: 20). Men cannot make lies their refuge and come to an under-

standing of the truth; we must continue in His word (John 8: 28–36. After those revelations have been made to us, the Spirit translates us into the new heaven and new earth—the old having passed away (Rev. 21: 1, 2; Isaiah 65: (7–25; 66: 22). This is the desolate place (Isaiah 35: 1), until we overcome (Rev. 21: 7) and receive the fifth measure (Rev. 21: 10); then the desert begins to blossom as a rose and becomes as the garden of the Lord to us (Isaiah 35:1; 51: 3).

PART FIFTH.

This is the fifth measure in the Kingdom of the Son, and the eleventh in the Covenant; and is recorded, (Rev. 21: 10, 27. It is the spirit of knowledge (Isaiah 11: 2), and is represented by the fir tree (Isaiah 41: 19).

After having overcome, we are assured that we shall inherit all things and be His son, and he will be our God (Rev. 21: 7). That is, we inherit all that is to be given to us (First, Rev. 21: 10; Second, Rev. 22: 2; Third, Rev. 22: 16). That completes all that is promised, both in the old and new Covenant. Now he gives us freely of the water of life to drink (Rev. 21: 6), and begins to fulfill this promise, by giving us what he gave to St. John (Rev. 21: 10). This is to us, what our Saviour, had given to Him as He came up out of the river Jordan, after His baptism by John (Matt. 3: 13-17). So we come up

out of the river in which we were baptised; the spirit of knowledge decends upon us, and he becomes to us all that is implied in the bread of the Eucharistic feast. Here in this, his Father's kingdom, He eats the marriage supper with us (Matt. 26:26; Luke 22:16; here he gives us the word to eat (Jer. 16:15; Isaiah 62: 8, 9). We are now become His seed, and His offspring, and the Father is now fulfilling His promise in us (Isaiah 44:3; 59:21; Ps. 22:30, 31). Here, the Father puts his words in our mouth, as He had put them in the mouth of His son; for by the power of Jesus, we have become a son of God (John 1:12, 13; Rev. 21:7; Ps. 82:6; 87:5, 6; John 10:33, 35.

We are born of the word (I. Peter 1:23), born of the Spirit (John 3:5). Here we inherit the earth; for all that is written concerning his seed will be fulfilled here by the Father (Ps. 25:13, 37:9, 11, 22, 25, 26, 29; Prov. 2:21, 3:33; Isaiah 57:13; Ps. 69:36; Isaiah 53:10; Matt. 5:5; Rom. 9:7-9, 4:13). Various are the things employed to illustrate this glory that comes to us in the fifth effusion of the Holy Spirit. It is called the Holy Mountains (Ps. 87:1; Isaiah 56:7; Ps. 87:3; Isaiah 60:14); The City of God, Mount Zion (Heb. 12:22); the Garden of the Lord (Songs of Solomon 4:12-16, 5; 1; Isaiah 51:3); the New Jerusalem (Heb. 12:22-24; Rev. 21:2, 10). So much has been said by God in

His word, that is so inviting in reference to the glorious things the Holy Spirit reveals to us here, that we are surprised to find so few attracted by them. How sluggish does that soul move toward God, and Holy joys, that is loaded down with this world's goods. We do not wonder at the words of our Saviour, when He said: "How hardly shall a rich man enter into the Kingdom of God." Notwithstanding, God has said: "The way of the wicked shall be turned upside down, they plod on heedlessly, heaping up riches, not knowing or whom; and so, neglect to lay up treasure in Heaven against an evil day." Here He divides the spoil with the strong (Isaiah 53:12).

PART SIXTH.

This is the sixth measure in the Kingdom of the Son, and the twelfth in the Covenant; and is recorded, Rev. 22:1-15, represented by the pine tree as the beginning, and the box tree as the end (Rev. 22:16; Isaiah 41:19). It is the river of life. It is the spirit of the fear of the Lord (Isaiah 11:2).

This pure river of life now becomes pure to us, because this twelfth measure makes us pure (Ps. 18: 25-35). This is the perfect day. Having been led in His paths and by His Spirit, each of the twelve effusions, as we advanced toward this end, was increasing light to us (Prov. 4:

18). Although it comes to us in the evening time of life, yet the light is clear (Zech. 14: 7 9). It is the glorious fruit that comes to us in old age (Ps. 92: 12-14). It is the crowning reward for our night and day prayer as the weary years roll by; and, by careful watching, lest our feet should stray from His Covenant and we come short of His glory (Isa. 65: 21-25). It is the reward of our delight in His law (Ps. 1: 2, 3; 36: 8, 9; 46: 4; 65: 9-13; Isa. 30: 25, 26; 32: 2; 33: 21; 35: 5-7; 41: 18; 43: 1, 2, 3, 19, 20; 44: 3; 48: 18; 66: 12, 13, 14; Jer. 17: 7, 8; Ezek. 47: 6-12; Joel 3: 18; Hab. 3: 9; John 7: 37, 38, 39).

It is Hosea's Lily (Hosea 14: 5). The first six petals, forming the outer casing of the bud, represent the six measures of the Spirit in the Kingdom of the Father, or first Covenant. The inner six petals represent the six measures in the Kingdom of the Son, or second Covenant. The morning star (Rev. 22: 16) is represented by the stem running from the earth and forming the center petal, the number thirteen. Hence, when we have all His fullness, we have grown as the Lily.

This was represented by Adam's deep sleep, and when he awoke his bride was by his side (Gen. 2: 21, 22, 23) This is the appearing of the great God. Rev. 22: 1, 2, and Rev. 22: 16, is the appearing of Jesus Christ (Titus 2: 13), This is to us the resurrection of the dead (John

6: 40, 44), and the morning star (Rev. 22: 16) is eternal judgment (Heb. 6: 2). This is to us what Christ had on the Mount of Transfiguration (Matt. 17: 1-8), the power given Him at that time to resurrect His own body. This is the crucifixion of the flesh to us (Rom. 6: 3-9; 8: 9, 17-21, 29, 30; Gal. 5: 24; Phil. 3: 20, 21; Rom. 15: 8; Col. 2: 11-13; I. Pet. 4: 1). It would be impossible for us to see Him the second time unless we undergo a crucifixion of the flesh; then be quickened by the spirit or raised up at this last day (John 6: 39, 40, 44) by Jesus Christ Himself, who is our resurrection and life (John 11: 25). We could not be in the likeness of His resurrection without first being planted in the likeness of His death (Rom. 6: 5; II. Tim. 2:11).

In this twelfth measure the Son makes a revelation of the Father to us (Matt. 11:27; Luke 10: 22; John 16: 25). Here is given to us what was embraced in the closing sentences of His prayer (John 17: 26). The Father's love, wherewith He loved His Son, is given us (Rev. 22: 1, 2), and Christ is fully formed in us, when we receive the morning star (Rev. 22: 16). This constitutes that state of sanctity as expressed in His prayer—a divine union now established, we are one with Him (Heb. 2: 11–13). Having received the six measures of the Spirit, in the order in which they were given to the Son, we become one with the Father and

the Son (John 17 : 21–23). Not a part of the Godhead, as some might misconstrue, but all discordant elements in us now removed, we are altogether absorbed in His will, with the spirit of His Son in us (Rom. 8 : 9 ; Gal. 4 : 6, 7), and the mind of Christ is in us (I. Cor. 2 : 16 ; Phil. 2 : 5 ; II. Tim. 1 : 7). The creature, that is our animal propensities, crucified and delivered from the bondage of corruption into the glorious liberty of the children of God (Rom. 8 : 21). Wedded to Him in a three-fold cord of everlasting love, we become a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God (Isaiah 62d chapter ; Hosea 2 : 14–23). We can then say with the Apostle Paul, we are members of His body, of His flesh, and of His bone (Eph. 5 : 30).

In this twelfth measure, we drink the wine with Him in the kingdom of God (Mark 14 : 23 –25 ; Luke 22 : 17, 18 ; Matt. 26 : 27-29 ; Isaiah 25 : 6-9, 62 : 8, 9, 65 : 20-22). Here He turns the rivers of water into wine. The miracle at the marriage feast at Cana foreshadowed this (John 2 : 1-11). The six water pots full of water typified the six measures of the Spirit. The Apostle Paul was permitted to drink so freely at this river of life, that even more than fourteen years after he was not able to say whether he had been in the body or out of it, while under its effects (II. Cor. 12 : 1-5 ; See

Gen. 49: 10-12; Ps. 103: 15, 16; Isaiah 25: 6-12; Prov. 9: 1-6). The seven pillars are the seven measures of the Spirit. This is the feast to which our Lord referred (Matt. 22: 4-14; Luke 14: 16-35). Alas, that so many who are called and invited to this feast should be preoccupied with farms, oxen, and wedded to so many things of this earth, as to neglect coming. When they appear before Him at the last great day, they will not have on the wedding garment (Rev. 19: 7-9).

All the miracles performed by our Saviour, portrayed full redemption. The resurrection of the widow's son represented the resurrection of our spirit out of its death. The twelve year old daughter of Jarius represented the resurrection of the soul or mind. And the raising of Lazarus represented the resurrection of the creature part of our nature. And His own resurrection represented our final resurrection of the three component parts of our being after death.

His parable referring to the Kingdom all point to this end. His word, sown in good ground, brings forth thirty fold, when we reach the end of the first Covenant; sixty fold, when we reach Rev. 21:6; and a hundred fold, when we reach the morning star (Rev. 22:16; Mark 4:1-25).

The stalk of corn beautifully illustrates the Kingdom of God in the Trinity of Father, Son and Holy Spirit (Mark 4:26-29). The stalk

represents the Father, the ear coming out of the stalk represents the Son coming forth from the Father, and the full corn in the ear represents the Holy Spirit, proceeding from the Father and the Son. As a grain of corn in the earth pro duces all this if planted in good earth, so the first measure of the Spirit given us, has in it the germ that will bring forth all the Kingdom of Father, Son and Spirit. As this develops within us, it works in us full salvation. First, in our spirit in the six measures, the Father gives us. Second, in the soul or mind by the first four, the Son gives us. Third, in our body of senses, by the last two given to us (Rev. 21: 10; 22:1-16).

The first measure of the spirit, is as leaven put in three measures of meal (Matt. 13:33). The leaven represents the Holy Spirit given us inwardly; and the three measures of meal represent the three component parts of our being. As the leaven operates on the meal, until all is made after its kind, so the Spirit operates. First on our spirit; second, on the soul; third, on our exterior nature; that which was first in the fall (Gen. 3:6) is last to be restored.

After this Kingdom of Heaven has been revealed to us, the pearl becomes of such price, that we cheerfully sell all we have to obtain it (Matt. 13:45, 46).

The word of God gives forth no uncertain

sound. Both old and new speak of our seeing Him (Isaiah 33: 17; Matt. 5: 7; John 6: 40; Thess. 1: 10; 5: 23; Titus 2: 13; Heb. 9: 28). We see Him the first time when we reach the end of the first Covenant. We see Him the second time when we reach the end of the second Covenant (Rev. 22: 16). There is full redemption inwrought, entire sanctification, witnessed by the Holy Ghost. For then the law of God is written on our heart and placed in our mind—the New Covenant fulfilled in us (Jer 31: 31- 33). We have then come to Jesus, the mediator of this New Covenant (Heb. 12: 24: James 5: 7, 8; I. Peter 1: 13). This end is not the end of this life, but is a finished work upon our being. The gift of the morning star denotes the end (II. Peter 1: 19; Rev. 2: 26-28; I. John 3: 2, 3; II. John 9; Jude 24). They all teach that we shall continue to believe on the Son of God until this great salvation is accomplished in us; giving this second coming to us as the full assurance that the work is finished. This is God's standard, and we do well to adopt it, and not quit believing when we have only begun to receive, and by so doing deceive ourselves and wrest all the Scriptures to our own destruction (II. Peter 3: 15, 17, as in the manner of too many.

This is the faith that was once delivered to the Saints.

By this faith the elders obtained a good report.

By it Abel's offering was made acceptable to God.

It translated Enoch to Christ's second coming (Jude 14: 15), and gave him dominion over the second death.

It kept Noah at work for three times forty years, until he had built an ark in which he and his house were saved.

It brought Abraham to the Mount of the Lord, where God spake twice to him out of Heaven, and he called the place "Jehovah Jireh" (God revealed); and said, "we can see it in the Mount of the Lord" (Gen. 22: 14).

By it Jacob was led into the future, to forsee what Joseph and his two sons represented in the Kingdom of God. Hence; the birthright was transferred from Reuben, to Joseph and his two sons (I. Chron. 5: 1-3; Hosea 13: 13). Joseph, represents our birth into Rev. 21: 10: Ephraim, represents our birth into Rev. 22: 1, by virtue of his grandfather placing him before his elder brother, Manasseh, (Gen. 48: 14); Manasseh, represents our birth into Rev. 22: 16. The river Jordan divided Manassch's possessions in Canaan. So in the gift of the morning star to us, wherein He say: "I am the root and the offspring of David." He reveals Himself as He was before His death, wherein, He says;

"bright and morning star." He appears to us as He was after His resurrection, when we have come to this end of His Covenant. We are created anew. We are His bride, which was represented by Eve, our first mother. There we are born of God (I. John 3: 9). He has then, made us after His likeness.

FOURTH CHAPTER.

PART FIRST.

In order that what I have written may not appear theoretical, I shall endeavor to set forth the manner in which the Holy Spirit brought this to my understanding. Giving the date of each effusion; and the different manifestations of each, or at least some, of the most prominent parts of Scripture that He made known to me during each manifestation. How He made known to me each time I entered a new Epoch, and caused me to know where I was in the Scripture; so that I was not walking in darkness, but had well defined manifestations of the Spirit, according as described in the written word.

But I am aware of the difficulty we labor under to find language whereby we may express ourselves, so as to be understood. For Spiritual things are only discerned by the spirit of God, and for want of this spiritual discernment the world and carnally minded churchman are given to criticism; nevertheless, we expect it. But a truthful statement will stand with God, whether men receive it or not.

I was born into this world on the ninth day of

September A. D. 1837, and was reared under the influence of religious parents. At about the age of seven years, I was strongly impressed with the beauties of religion, and felt a keen desire to become a Christian. If I had at that time received proper instruction, no doubt I would have received the Holy Spirit, and would have been saved from the habits of a sinful life, which I lived for years. I failed to improve by the wooings of the Spirit at that time. I lived a life of ungodliness, seeking pleasure in unrighteousness, until I was thirty-three years of age; at which time I had very pungent convictions of sin. While in attendance at a camp-meeting I was powerfully convinced that if I would continue that course, it would prove my eternal ruin. The Spirit very much alarmed me. In the evening of the ninth day of September, 1870, being my thirty-third birthday, when the invitation was given to seekers to come to the altar for prayer, I presented myself at the altar, with others who came forward. I began to call upon the Lord for mercy. I labored ardently in quiet prayer while at the altar, to be delivered from the impending wrath that seemed to hang over me, because of my sinful life. But I failed to find relief.

At the close of the service I went to my room in a boarding house nearby, and spent considerable time in prayer, after which I retired. I be-

gan to consider and examine myself as to whether I had been strictly honest with God and myself in seeking; hoping thereby to find a cause for my not having obtained relief. While I was thus engaged, the room became wonderfully illuminated with a strange light, of a peculiar hue, and while I was occupied in trying to fathom its meaning the heavens above seemed to open, and out of this opening there was extended a plain about six feet wide, reaching from this opening in the heavens to within about twenty feet above me. The heavenly light, which so enlightened the room, was concentrated upon this plain, and caused it to shine like polished silver under the glare of a bright, noonday sun. While I was gazing upon this glorious phenomenon, there came out of the opening in the heavens above this bright plain, living creatures in the form of human beings, with long sashes thrown over their bodies, which left nothing exposed but their left arms from the elbow, and the right shoulder and arm, and their lower limbs from the knees to their feet. These descended head downward, not upon the plain, but above it, and disappeared by passing under the lower end of this plain. These came in succession, only one in view at a time. I did not count them as they appeared and cannot give the number, but would say about five or six, not more. After which there came down from heaven above the plain, a

stream of bright liquid which resembled molten silver, this poured into my breast until it had formed into a ball as large as a man's head, then it ceased to flow and all before me passed away. The heavens were closed and the light no longer shone. Presently, there came out of this ball that had been formed in me several flames of fire, about the size of the flame of a burning wax candle. This produced in me the most pleasing sensations, which penetrated every fibre of my being. This lasted perhaps thirty minutes, after which all subsided. Then after some considerable time the Holy Spirit manifested His presence by partly filling me with Himself. Then shortly after, He again filled me much more, after which He came the third time and filled me to overflowing; so that for a time I knew nothing of myself. When I came to myself I was on my feet.

This is the first measure of the old Covenant, and is the beginning of the first epoch. The wilderness journey. Received September 9th, 1870.

PART SECOND.

I have never doubted the genuineness of this first work of grace; neither has Satan been permitted to assail me as to a complete work. I did not understand its meaning at that time; but with increasing light given me since, I clearly apprehended that in the first ministration of the

Holy Spirit I had given to me the Kingdom of God in embryo—all that is embraced in the two Covenants. And in all those years since, the development of this glorious Kingdom of God has been going on within me according to the pattern given me at this time.

The Spirit did not at this time reveal to me where I was in the Scriptures, nor did I know that anyone could come to this knowledge in this life. I lived for several months in the enjoyment of the comforts of the Spirit as given to me at this time; after which it subsided, or nearly so. I was left to struggle with the old nature that strongly asserted its rights. The former habits must be dismissed, and religious habits formed. Duty was burdensome, prayer and other exercises a heavy cross—all became irksome; so that many times I questioned the possibility of holding on, and was sorely tempted at times to yield, but always found encouragement by intimations of the Spirit's presence.

I began to inquire after a better way by reading the life of Carvaso, Bishop Fowler on "Love Enthroned," Daniel Steele, John A. Wood, The Holiness Standard, and other works treating on the inner life. Through their writings I learned that better attainments awaited those who would seek after them. About three years after the first ministration of the spirit, I began to seek for a more perfect state of grace.

After having prayed for this about four years, it pleased the Lord in the morning of the 21st of October, 1877, to grant my request.

I had read the evening before going to sleep the second chapter of Ephesians, and meditated a considerable length of time on the meaning of the 20th, 21st and 22d verses, how if we build on the foundation of the Apostles and Prophets and hold Jesus Christ as the chief Corner Stone, we grow into a holy temple, and become a habitation of God through the Spirit. But I dropped the subject with the conclusion that it was not intended for persons of my capacity, that it belonged to men of greater mental ability. Having thus dismissed it, I retired.

I slept a few hours and awoke to realize that the Lord was very near and in the person of the Son. His presence quieted my entire being so that a perfect calm prevailed. Presently He began a personal conversation with me as man talking with man. This was all inward—Spirit with spirit,—and yet I did easily comprehend what He said. He began to reason with me, saying that I had been asking Him those past years for greater things, and was in the practice of unclean habits, entertained low desires, given to vices that war against the soul (I. Peter, 2 : 11). Among them was the use of tobacco. I had been addicted to the habit for twenty-three years, and had not been delivered from it

in the first measure of the Spirit given me. He said: "You asked me to come and abide with you in your uncleanness." I said: "Lord, you know they are grievous to me and that I have tried to quit them, but am not able; and therefore, I have sought help of You. I do now believe that there is power in Your grace, not only to set me free from the habit, but also to cleanse my being from all the evil effects produced in its use." He said to me: "Would you testify of this, if I did it for you." I said to Him: "Anything, Lord, that would glorify You among men." As I uttered those words, I knew the work had been accomplished. During the twenty-four years since; I have never had the least desire for it. I was otherwise, beside this, a much cleaner and purer man than I was before this divine touch. After this work had been wrought within, a fear possessed me because of my audacity, for I knew that I had talked with God and He with me. And while in that state of mind He quoted to me with great force: "It pleased the Father that in Him should all fullness dwell" (Col. 1: 19). This allayed all fear, and I began to wonder what was the meaning of this Scripture, and while I was thus engaged in my mind, He began to fill me with the Spirit, pouring into my inmost being a fullness which filled my mouth with laughter and hearty shouts to God, from which

I was not able to refrain. This was altogether satisfactory to me, and did much more that reward me for all the labors of prayer during the seven years. The Spirit did now clearly demonstrate to me that He had led me thruogh the Wilderness, and that I had entered into a new era in my experience.

This is the second measure in the First Covenant, and is the beginning of the second epoch, the ru'e of the Judges. Was received October 21st, 1877.

PART THREE.

I now compared notes with the written experience of those given by Corvoso, the preaching of John Wesley, John Inskip, J. A. Wood, Daniel Steele, Dr. Levi, Dr. Watson, Bishop Fowler, and others, and concluded that the difference between the first and this second effusion of the Holy Spirit in me was as marked in His manifestations as had been in the experience of any of those men.

I was strongly impressed by the Spirit at this time that if I would continue to build on the foundation of the Apostles and Prophets, and hold Jesus Christ as the chief Corner Stone, I would receive much greater rewards. So I began a prayerful examination of the Scripture in reference to God's dealing with those men; beginning with Abraham, Isaac, Jacob, Moses and the Prophets, and the Apostles and in the teach-

ing of our Saviour, and while I was not able to discern what was their meaning, I was convinced that what they had said, referred to higer stages of the divine life than I had attained. With this determination I obtained help of God, who led me on, shedding light upon the sacred page, and giving me great liberty in the use of the Word, and prevailing power in prayer; having set me free from many opposing elements within, in the gift of the second effusion of the Spirit. I seemed to run with great liberty and passed through the second epoch (namely, the rule of the Judges) in much less time than I had passed through the Wilderness.

On the 6th day of February, 1879, sixteen months and sixteen days (this was the third) after He gave me the second effusion, He opened the gate and led me into the third epoch, the reign of the Kings, and the period in which much of the prophecies were written.

I went into my secret chamber about six o'clock in the evening of the date above given, and while there, engaged in prayer, the Holy Spirit was given to me in a peculiar manner. I was enveloped in God as a man would be enveloped in smoke, in a room densely filled with smoke. This so awed me that I quickly left the room to evade it. David expresses his awe when this voice came to him (Ps. 95 : 6). This awe,

in a great measure, subsided after I left the room. All within me, and all my surroundings seemed to ascribe holiness to the Lord. An unassumed reverence possessed my entire being for months, during which time He revealed to me many things pertaining to the Kingdom of God.

He now made plain to me that the first manifestation of the Spirit was represented by Moses leading the church out of Egypt. The second was represented by Joshua leaning the church into the promised land. Now He led me into the third epoch, after which he began to unfold the Kingdom, shedding light upon the path that would lead me to the Son.

This is the third measure in the First Covenant, and ushered me into the third epoch, namely, the Reign of the Kings. Was received February 6, 1879.

PART FOURTH.

I am convinced that this same revelation came to David when he received that voice (Ps. 95:7); hence, the language, verses 8, 9, 10 and 11, he living in that epoch. The Lord intended to lead him into the epoch in which His Son would appear upon the earth, and told him not to be obstinate, as Israel had been in the Wilderness. David yielded to the invitation of the voice, and when he was led into the period in which our Saviour appeared, it was there revealed to him

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what he wrote in Ps. 2, 16, 21, 22, 40, 68, 72, 109 and others that speak of Him. These Psalms foretold His coming, His works, His suffering, the curse to come upon the Jews, who would reject Him, the curse on Judas, who should betray Him, His death, His resurrection, ascension, His Priesthood, etc.

This 95th Psalm, applies not only to David, but to everyone who will allow themselves to be led into the third epoch, and receive the voice that invites us forward to this period in which the Father will reveal His Son in us.

Having received the third ministration of the Spirit, with all the instructions I had received with it, I was altogether assured that the course I was pursuing was right, and pressed forward to those things that the Spirit had shown me.

Eleven months after I had received the third effusion, I was led into the fourth, or rather translated into the fifth. The Spirit began to come upon me in mighty power on January 3, 1880, and applied with force the words of Elisha that he uttered when Elijah was being caught up to heaven in a chariot of fire (II. Kings 2: 12). Through this Scripture, brought to me so forcibly, I well knew where I was in the Scripture. Also by the impressions made on my being by the Spirit, I was conscious that a translation was being made, but I knew not where.

This is the fourth measure in the First Cove-

nant, and translated me through the Old Testament Scriptures into the gospels. Was received January 3, 1880, fourth epoch.

PART FIFTH.

Until on the 13th of January. During those ten day, from the third until the thirteenth of the month, I was enraptured with a heavenly ecstasy. My mind being occupied with it all the days, and I needed but little sleep at night, until about three o'clock in the morning of the thirteenth of January, 1880, when the Spirit made plain to me that the translation had been made, and began gradually to impress me with the power that was given to John Baptist. This slowly led up until all my person was filled with it, throughout my entire being. I seemed to have been transformed into the person of John Baptist. He was a mighty man of God. Our Saviour said of him, that of all men born of women, there was none greater than John (Matt. 11: 11). This did not occupy more than thirty minutes, when all slowly subsided and let me down to my normal state.

This strange manifestation told me plainly that He had translated me into the gospels, that as John was the successor of the Prophet Elijah and the forerunner of Christ, I might now expect the Saviour to be revealed to me. Now the words of John Baptist were applicable to me.

Through the power of the Holy Spirit, I was living in an atmosphere far above the ordinary. All seemed heavenly and divine; all nature bespoke His glory.

This is the fifth measure of the First Covenant and the fifth epoch. Was received January 13, 1880, 3 o'clock A. M.

PART SIXTH.

About 10 o'clock in the morning of the same day, while taking a stroll by myself, in order that I might meditate on the things that had been brought to me, the Father began to reveal His Son in me. And now I shall fail to find language with which to express what I desire to convey to the mind of the reader. To say that He made me feel all over my person just as His Son was in the days of his flesh seems like an absurdity, and yet this is the least that I can say of this strange phenomenon that came to me. A power possessed me which language does not express; a faith by which I could surmount all difficulties. Oh, how mighty was this faith! A love that burned like a consuming fire within, I was changed for the time being into another man entirely. My mind has never reverted to it since, without filling me with a sense of its awfulness. While writing to explain this revelation, which the Father made to me at this time, I find the task too great and quit by saying come and see for yourself.

I believe this to be the privilege of everyon who will build on the foundation of the Apostles and Prophets and hold Jesus Christ, the Son of God, as the chief Corner Stone. For the doctrine of the Scriptures is the only one that leads up to these glorious revelations of the things of God; for all doctrines that have been formulated by men are exhausted before we reach this blessed stage of the divine life.

The Apostle Paul speaks of these manifestations (II. Cor. 5: 16), for when we receive the voice, of which David speaks (Ps. 95: 7), the Holy Spirit produces on our being the same impressions that He gave to David. When the Holy Spirit translates us; we are made to feel as did Elijah, when he was caught up. When we reach the period in which John Baptist was the leading character we are made to feel as did he under the measure of the Spirit that possessed him; the same, also, in reference to the Son. There the Father makes us know Christ after the flesh. We come to know the meaning of the writings of the Prophets and the words of our Saviour and the writings of the Apostles as we come into possession of those things of which they speak.

This is the sixth measure, and is the end of the first Covenant, and the sixth epoch, and was given me January 13th, 1880, 11 o'clock A. M.

THE NEW COVENANT.

PART SEVENTH.

This is the seventh measure, and the first in the New Covenant, and was received May 20th, and ended July 25th, 1880, and is recorded Acts 2: 2–4, and is the Spirit of Wisdom (Isaiah 11 : 2).

After the Father had made this revelation of His Son to me, it seemed as if I had been led into a complete rest. A perfect satisfaction prevailed for weeks, during which time I was not conscious of any need. A quiet rest pervaded my entire being. All within seemed to say: "Rest here, for the journey of which I have spoken to you is long." While I was under the teachings of the third measure of the Spirit, He had several times shown me what formed the Kingdom of the Son. The words of John Baptist: "He shall baptize you with the Holy Ghost and with fire," had been forcibly impressed upon my being after I was made to know Him, as already explained, and the Father having revealed His Son to me, I knew Christ was the one from whom I might expect this baptism.

The rest was supplanted with a holy desire to have this promise fulfilled in me. I began ar-

dently to beseech God that He would accomplish this in me, and having thus wrestled with Him in prayer for about six weeks, on the twentieth day of May, 1880, He began to pour the Holy Spirit upon me. I had expected Him to come as He had come to the Apostles on the day of Pentecost in mighty power, but was agreeably disappointed by his gradual incoming which did not produce very much emotional effect, and in that respect it differed from either of the other six. Increasing light was the way in which He appeared at this time; first reflecting light on the Old Testament Scriptures and Gosples through which I had been led

This begat in me an intense longing for wisdom that would enable me to understand their meaning, and that I mig'.t realize the fulfillment of what the Father had promised me in His teaching in the gift of the six measures of the Holy Spirit. After this He began to teach me the meaning of some passages in the Prophet Isaiah, 11:15. 16. This mighty wind (verse 15) refers to the Holy Spirit. By this wind He began to show me its meaning, by dimly unfolding the book of Revelatoins, giving a faint knowledge of what the river meant, and how it had been smitten and divided into seven parts, each part to be a stream, and that He was now giving me the first of the seven, and the effusions of each of the seven would be so much greater that it would, by reason of this greater

glory, cause us to be altogether attracted to the second Covenant. These seven effusions of the Spirit would constitute the highway in which He intends us to walk.

This is the method He employed to teach me the meaning of that and other parts of Scripture, also to reveal to me the extent of this New Covenant, of which the old was a pattern. Oh! how mighty was my faith at this time, how mightily He impressed me with the Spirit of the words of Hab. 3: 19. I seemed to be so free from all encumbrance, that I felt as though it would be but a short time until I should have run the entire length of this Highway of Holiness. I thought, because I had made such rapid progress in running through the First Covenant, that with increased ability, I would be able to run more rapidly through this second. This, however, I regret to say has not been the case, and have learned that it is a Kingdom of Patience (Rev. 1: 9). This revelation or unfolding of the form of the Second Covenant, with the teachings of the Scripture referred to and much more beside, occupied about sixty-five days. On the twenty-fifth day of July, 1880, all subsided, both teaching and revelation. This was the seventh measure of the Spirit that God had given me, and ushered me into the Second Covenant. This is ths beginning of the Kingdom of the Son (Luke 22: 19). This kingdom had been foretold by

Daniel and others of the prophets (Dan. 7: 13, 14, 18, 22, 27).

We are a saint of the Most High when we have been led through the First Covenant and the Father has made a revelation of His Son in us, then translates us into this kingdom of His Son. Then we become a saint in light as we inherit those things which the Son gives us in the six measures of the Spirit (Col. 1: 12, 13, 14).

PART EIGHTH.

This is the eighth measure and the second in the New Covenant, and is the spirit of understanding (Isaiah 11 : 2), and was given December 25th, 1888, and continued until May 20th, 1890, and is recorded, Rev. 1 : 10.

After having received this seventh outpouring of the Holy Spirit, I was much wiser in reference to spiritual things, much purer and more Holy. About two years subsequent to this, a great spiritual darkness and dearth set in. So great was this that it required a severe struggle on my part to maintain my standing. With all prayer employed, and in the exercise of all the faith of my command, I not only made no progress, but seemed to lose ground. The assailments of Satan were exceedingly fierce; so that, at times, I despaired of ever advancing any further. This state of dearth continued without any special interruption, until about November 20th, 1888.

Then began a work of repentance, produced in me by the Spirit, of which I was certain of its being wrought by Him. This was a repentance without a conviction of any special transgression on my part. A flood of penitential tears accompanied with grief would flow very frequently. This usually occurred during the night in my waking hours. and was followed during the day with a serene calmness. I make note of this because of its peculiarity.

This state of mind continued until December 25th, 1888, when I awoke about two o'clock A. M. to find Him preciously near. A marvelous peace that passed all understanding pervaded my soul. My spirit dilating itself in His glorious, majestic smile. I became so enraptured with a profound sense of His love that, for the time, I seemed to have lost my consciousness; and while in this state the earth appeared to open before me, and a peculiar light from heaven shone into this opening crevice in the earth. I stood gazing into it when presently, at a great depth, there appeared a subterranean river. The light from heaven shone upon this sparkling water, and as I stood beholding its beauty, the saying of Isaiah 12:3; "Therefore with joy shall ye draw water out of the wells of salvation," was was fulfilled in me by the blessed Holy Spirit, filling me to my utmost capacity, causing me to shout His praises with the fullnes of my voice,

after which a holy joy, unspeakable, possessed my entire being. This continued for weeks, gradually subsiding, after which He began to teach me many things relating to His Kingdom.

How the golden candlestick, beaten out of one solid piece of gold, with its seven lamps (Ex. 25: 31-40; Zech. 4: 1-7; Rev. 1: 12), represented and gave the form of His Kingdom. He taught me concerning the rivers spoken about in the Scriptures, and how the wicked, who continue in their vices, return to the dust with the sin of their youth in their bones, and never see the rivers, the floods, the brooks of honey and butter (Job 20: 11-17).

He spake to me about the four rivers (Gen. 2: 10-14), their spiritual meaning. How clearly he caused me to understand that now, in me, His words which He spake while on earth (John 7: 37, 38) were being fulfilled in me. Many things did this blessed Holy Spirit teach me, and caused me to understand the meaning of much of what is written, and the words of our Saviour. He called my attention to the seven churches, also to the promises made to those who overcome; but I did not fully understand Him at this time. His manifest presence was with me from December 25th, 1888, until May the 20th, 1890. Seventeen months, less five days.

Some time after this glorious effuslon, I met with a severe attack of sciatic neuralgia in my

limbs, and was sorely afflicted for several years, during which a spiritual dearth prevailed, which might, perhaps, have been otherwise, had I remained in health. During this period there was no special teaching or revelation. A lingering hope, that never waned, kept me in expectation of better things to follow. A holy desire to move forward kept me much in prayer. In this way I overcame my environments.

PART NINTH.

This is the ninth measure, and the third in the New Covenant, and is recorded (Rev. 4: 1, 2), and is the spirit of counsel (Isaiah 11: 2), began September, 1896, and carried forward to March, 1900.

In September, 1896, the Holy Spirit began to supplant this spiritual dearth with a quickening of new life. Energy and lively hope sprang up within my soul. Refreshings, with intimations of his presence, were frequent and full of comfort. I realized that the long winter had been broken with the warming rays of the Sun of Righteousness, who had risen within my soul, by which I was conscious that He had begun a new era in my experience. The blessed Holy Spirit with power impressed me with the words as recorded (Rev. 3: 7, 8). Oh! how He assured me, because I had maintained my integrity, and had not faltered, but kept His word during the

years of severe affliction and trial, that now I would find Him true, and that He held the keys to eternal life. He had opened a door to me which no man could shut. These words the Holy Spirit voiced to me with such force, that I felt as if they had been written expressly for me, and, with this assurance, there followed a gradual unfolding of parts of the holy Scriptures that were written by the apostles; meaning of their words in reference to His second coming (I. Thess. 5: 23, 24; II. Thess. 3: 5; Titus 2: 13; Heb. 9: 28; James 5: 7, 8; I. Peter 1: 13; 4; 13; I. John 3: 2; Jude 24).

That, as the twelve sons of Jacob were chosen and set apart, through whose writings the Messiah was promised and through whom, as concerning the flesh, Christ was born into the world, so had He chosen the twelve apostles, through whose wisdom His second coming is foretold, and it is a part of the plan of full redemption, that to those to whom the Father makes a revelation of His Son at the end of the First Covenant, so, if those look for Him, they will see Him the second time at the end of the Second Covenant (Heb. 9: 28), also the words of our Saviour, after His ascension, to John (Rev. 2: 26, 28). This promise is to those who keep His works unto the end. At the end of the sixth measure of the Spirit in the New Covenant He gives us the morning star, and

this gift is a revelation of himself to us the second time, and denotes the end of the Second Covenant, and a completed work.

After this teaching, the manifestations of the Spirit were entirely different. Instead of taking certain parts of Scripture and giving me their meaning, He caused, as it were, a convulsion or upheavel of the different epochs or periods that constitute the history of the race, running back so far as the second chapter of Genesis. This I shall best express by saying that, as the earth underneath us vibrates while a roll of heavy thunder is passing, so was the commotion backward over the ages that have passed away. I was not able to comprehend its meaning, nor do I now clearly discern under greater light that has come since, just what it was designed for a part of my experience. This occurred during the month of August, 1898. The impressions upon my person were singular; an uneasiness prevailed, because of its singularity. Not knowing its meaning, and entirely different from all preceding manifestations, it begat in me a wonder as to what snould follow. Great liberty in prayer followed this strange experience, and a holy desire to rise above present attainments.

This continued until October, 1899, then He began to shed light upon the book of Revelations, not so much upon any one or more pas-

sages, but an unfolding of the number seven, or more particularly of the seven spirits of God. At this time He caused me to see just where they occur in the book in the order in which I have given them ; after which there went out a light over the entire Covenant, back to the book of Exodus, then He began to unfold the epochs in the First Covenant, and showed me that the first was a complete pattern of the second ; also, after this, He caused this light to go out over the entire book. Oh ! how vast was this expansion of light spreading itself out over the entire space of time, from its beginning, where God first said : "Let there be light" (Gen. 1 : 3) unto the end and far into the future, beyond all that which seems to be embraced in the written Word. This glorious light from heaven shone out over this vast expanse, causing it to appear as if the earth was one vast caldron of liquid fire of molten glass. St. John describes it in Rev. 15 : 2. Much more might be written of what came to me during the three years and six months in which I seemed to be sitting in heavenly places in Christ Jesus. This brings my experience down to the month of March, 1900.

Feb. 27, 1902

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